

# The Missionary Intelligencer.

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## A MESSAGE FOR THE NEW YEAR.

**A**S WE ENTER UPON THE NEW YEAR our resolution should be that, with God's help, we will go forward; we will not stand still or go back. Our Lord expects this of us, and we dare not disappoint him. Giving to win the war makes it easier to give to carry on the work of Christ in the world. In these great days all eyes are being opened to see that there is something more important than buying and selling and getting gain. The Nation does not forget the men who have left all and who are risking all for the sake of democracy and freedom. Nothing that can be done for them is left undone. The American people and their Allies are ready to pay any price for victory. The church should be as determined to push her work on the mission field to success, and as willing to make the sacrifices necessary in order that that end may be achieved. Men and women have gone to the uttermost parts of the earth trusting in God and in their brethren. They must be fed and clothed and housed and equipped. Because of the high cost of living and the loss in exchange, the churches must give one-fourth more than would be necessary in normal times, to hold the ground already won. The natives we have trained and put into the service must be supported. It would be ruinous to dismiss them and discontinue the work they have built up. The schools, orphanages and hospitals must be kept open. We must keep faith with our missionaries and native evangelists and pastors and teachers and pupils and sick folk and the community. The doors opening on every side are a challenge to the churches to enlarge the sphere of their operations. In spite of increased taxation and Liberty Bonds and gifts to the Red Cross Society and the Y. M. C. A., we are abundantly able to go forward. What is needed is the enlistment of every church and every member of every church, and that we all give as the Lord has prospered us. Let it be remembered that while the churches and the Sunday schools gave more last year than in any other year, there was a falling off in the number contributing of 204 churches and 175 Sunday schools. Nothing of that kind should occur this year. The aim of the Red Cross should be our aim—one hundred per cent. of the people supporting the work. The ideal of the schools should be our ideal—one hundred per cent. efficient. The Foreign Society has a million-dollar work and a half-million income. This being so it is imperative that we go forward.



# Financial Exhibit.

The following is the financial exhibit for the first two months of the current missionary year:

	1916	1917	Gain
Contributions from Churches.....	166	227	61
Contributions from Sunday-schools.....	73	91	18
Contributions from C. E. Societies.....	91	146	55
Contributions from Individuals.....	92	95	3
Amounts .....	\$20,198.99	\$22,835.80	\$2,636.81

Comparing the receipts from the different sources shows the following:

	1916	1917	Gain
Churches—General Fund .....	\$4,849.83	\$6,737.60	\$1,887.77
Special Fund .....	.....	210.75	210.75
Sunday-Schools—General Fund .....	876.82	1,507.92	631.10
Special Fund .....	110.72	.....	*110.72
C. E. Societies—General Fund.....	778.42	1,381.90	603.48
Individuals and Million- } Gen. Fund	4,501.80	3,876.12	*625.68
Dollar Campaign Fund ( Spec. Fund	562.50	1,217.00	654.50
Bequests—General Fund .....	695.03	.....	*695.03
Miscellaneous—General Fund .....	2,398.87	304.51	*2,094.36
Annuities .....	5,425.00	7,600.00	2,175.00

\*Loss.

Loss in general fund receipts, \$292.72; gain in special fund receipts, \$754.53; gain in annuity fund receipts, \$2,175.00.

Send all offerings to Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost parts of the earth.

Order your supplies for the March offering now.

Plan for the greatest March offering in your church's history.

When a Christian man gets rich you never quite know whether the Kingdom is going to get a fortune or Christ is going to lose a man.

In these days of confusion, the foreign missionary ideal and program is the only clarifying issue in the world.

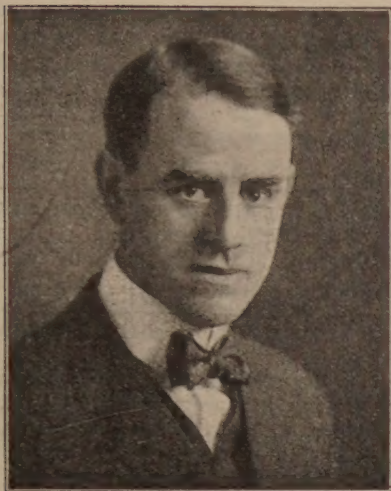
Miss Mary Kelly states that some good Christian person approached her recently and asked her, "How long have you been

in China as a missionary?" She replied, "Twenty-two years." The answer of the first was, "It's time you were free and did not have to go back to the work." Miss Kelly responded, "I am free and how I wish that I had a thousand free lives. If I had them I would give them all for China."

Will our boys forgive us when they come back from their suffering at the front, if they find that we are dealing in stumbling phrases and serving in a miserable way?

One of the striking statements of the Kansas City Convention was made by Judge Haymaker, president of the Convention. He stated, "What profiteth it us to win the war for political liberty and lose the war for religious supremacy?" We are hearing much talk about heresy these days. In this hour of tension and sacrifice, the greatest heresy and the greatest crime on the part of the Christian is stand-





Dr. W. G. Hiltner, of Lincoln, Neb. He has recently gone to the hospital of the University of Nankin, China, after taking a post-graduate course at Harvard Medical.



Mrs. W. G. Hiltner and her two children. Dr. and Mrs. Hiltner have already served one term in Nankin under the Baptist Board.

ing still, when every ideal and every movement in the world cries to go forward.

S. G. Inman said in his Kansas City address: "If men are willing in these hours to go to the ends of the earth with the message of war, some ought to be willing to go to the ends of the earth with the message of peace."

Two of the annuitants of the Foreign Society have died during the summer—Mrs. Mary E. Tufts, of Laclede, Mo., at the age of eighty-one, and J. Nathan Louders, Cook, Neb., at the age of eighty-nine. These have both been generous contributors to the Foreign Society, and have been deeply interested in the work.

Perhaps no other American Foreign Board is having so much touch with the war situation as the Congregational Foreign Board of Boston. It is stated that in their widespread work over the world, they have only two fields in which the countries are not involved in the world war.

In a letter from one of the students at Hiram College, who is preaching for a country church, he states, "We shall keep up and surpass our offering for the Foreign Society. I believe that Christian people will rally, and make a larger offering in every department of the church than ever before."

These days are teaching us that missionary progress does not depend on outward conditions, but the condition of the soul. If our people are really roused spiritually, there is no question about the support of the work. In times of war a man is apt to contract, but God always enlarges in his plans.

Dr. W. A. Frymire writes that the new hospital at Monieka is rapidly nearing completion, and he thinks it will be completed by the time he has started home for his furlough. His furlough is now more than a year overdue and at the time of this writing he is somewhere on the way from Africa to America.

Mrs. E. R. Moon, who, with her husband, has spent two terms in the Congo, thrilled the Convention at Kansas City when she stated, "It is the awful need of these people in the Congo that drives us to leave our two little children here in the homeland and go back to give our lives for Christ among the black people whom we love."

C. W. Watson, who is under appointment for missionary work in Japan, made a statement in his address at the Kansas City Convention that the largest element in his decision for the mission field came through the missionary rallies of the Foreign Society. He stated that nothing ever touched his heart and conscience like



these meetings held in so many places, where messages from the missionaries and secretaries were heard.

Mrs. Springer, of India, said in her address at Kansas City: "We are at war with Germany, but we have a foe of more strength, more full of intrigue and harder to beat than the Kaiser. If we need millions of men and billions of dollars for the war for liberty, do we not need leadership and money as well for Christ's war out in heathen lands?"

These are times of terrific individual testing of character. The man who is content to go on in his old way, in this hour of world suffering, may have a worse judgment cast upon him than the drunkard. The preacher who is content to preach an old, worn-out sermon in this electric hour is not worthy of the ministry of Jesus Christ.

Miss Jennie Fleming, of Mungeli, India, writes of the great need for women workers in India. The Foreign Society has not sent a single woman worker to India for eleven years. The Society is searching diligently for several well-trained women to go out soon and undertake the very needy work in the India field. This is a rare opportunity for our young women.

In these days of challenge, high standards and calls to sacrifice, we cannot be content with the attitude of just getting by in our support of the missionary cause. This is a testing time and our religion will be proven in ratio to the outpouring of our hearts and lives for the cause of Jesus Christ. In this hour we must excel ourselves in anything we have undertaken in the past.

A strong movement is on foot for a Union Evangelist Training School for the Congo Mission, Central Africa. Bolenge has been mentioned as a possible location for this school. If it is undertaken, the three English Boards and the three American Boards, including our own, doing work in the Congo, will unite in this institution. Such a forward step would be a great benefit to the work.

The very serious news comes that Mrs. W. R. Holder, of Africa, is obliged to return home on account of failing health. Her husband will return with her and they will arrive sometime during December. This is a great blow to our African work,

and other people must be found as soon as possible to fill this vacancy in our ranks. The coming of the Holders will very likely leave Monieka without any missionaries. The loss because of this can hardly be estimated.

These are days in which everything which is not efficient must be put on the scrap pile. If you have old plans for missionary leadership in the church which are not effectual, if you have old missionary sermons which do not strike the point, if your appeals do not challenge the people for larger things, if your ideas of world-wide missions are not up to date, scrap them. Scrap everything and put it on the dump heap that does not "cash in" or "deliver the goods" for the Kingdom of Christ in these tremendous hours.

Here is a word of appreciation from Mrs. Elizabeth Brown, of Blue Springs, Nebraska, on the Foreign Society literature for Christian Endeavor: "On my return from the Christian Endeavor Convention at Hastings, Nebraska, I found the literature you so kindly sent awaiting me. I was so eager to read what was in the package that I forgot everything else and it was nearly seven o'clock in the evening when I realized the fact that I was hungry and remembered that there was nothing prepared for my supper." Another worker writes: "Our Missionary Library bought from the Foreign Christian Missionary Society has worked wonders. I would urge every Sunday school to buy missionary books and allow their school to grow."

In these times of patriotic devotion let us not remember our lonely missionaries at the front. We have some workers who are isolated without proper equipment, lonely upon their stations and pleading with us for reinforcements that they may undertake great things for Christ. Let us not forget Dr. Shelton on the highlands of Tibet in his lonely service there. We should have a share in sympathy and in support. His faithfulness in that far away land accuses us in our lack of missionary generosity. The loneliness of Miss Adamson at Vigan, Philippine Islands, who has only been a year upon the field, accuses us for not having sent out to that station which needs three families, sufficient workers. El. A. Johnston, alone at Longa, Africa, with his wife and baby here in the homeland, accuses us of our lack and the shame of our small support.



Like Brother Eldred, who gave his life for that field, he has stayed on to hold his post and teach the people of Christ in absolute loneliness.

The usefulness of a missionary's life is not always measured by the length of service. Sometimes a wonderful life in one brief day may be more complete than in fifty years of service. Dr. Zenas Loftis only spent six weeks in Tibet. It is doubtful if any missionary who ever went out from the Foreign Society has done more for our whole people than this young man by the challenge of his devotion. Miss Ella Ewing went out to Bolenge, Africa, and lived only three months, but her little grave under the palm trees is a continual reminder to the African and to the missionaries that her life was spent in self-abandon and unselfishness that Africa might belong to Christ. Who can measure the weight of such service?

Our missionaries in Africa write that on account of the very high prices of supplies and the higher price on their transport, they have been obliged to make shift with native foods a good deal this year. They have been making flour from the native banana and using it for pancakes. They are making flour from a cassava root and mixing it with their white flour for economy. They have invented a way of making a sort of butter from the oil obtained in the kernel of the palm nuts, and they are using palm oil for cooking purposes instead of lard. They write that of course they grow tired of these substitutes and the craving for European food is very strong; still they are getting along all right and are happy that they can remain at the task.

Mrs. Erskine, who formerly did some of this work in a little improvised kindergarten in her own yard, is not able now to do it because of poor health and family duties. Now that the institute is built, what a pity it is that this fine kindergarten, with the splendid little Japanese folks knocking at the door for entrance, cannot be used because we have no worker. Surely this is a challenge to someone who is especially trained for that work here in America, to go out and give her life in this holy service.

One of the most interesting institutions recently erected on the mission fields is the new Christy Memorial Institute of Osaka, Japan. This has been built by Mrs. Christy in memory of her husband,



An "Ukum" or great chief. The highest rank among the Congo Africans. One of these has recently become a Christian at Lotumbe.

and W. H. Erskine, of Osaka, is in charge. The building is located in one of the best parts of Osaka for this kind of work, and already the departments in the school are crowded. The work has already been tried out in a smaller building and it is believed this new headquarters will furnish a fine avenue to the hearts and lives of many Japanese.

John W. Tyndall, of Augusta, Georgia, writes, on receipt of some literature bearing on administrative and educational expenditures of the foreign work: "I can never tell you how much I appreciate the information you gave me regarding the value of our dollar in other lands. 'What It Costs' is just what I want. It will help me to make this a new church as far as missions is concerned. 'What It Costs'





Kanae Shinjo, elder of the Christian Church, Fukushima, Japan.

contains just the information the South needs, after reading Tom Watson. I am sorry that I cannot go all over the Southland and carry this information to every Disciple of Christ. Appeals for foreign missions in the South will bear very little fruit till these facts are presented and thereby overcome the 'rot' they have received from Watson."

In the *Missionary Review of the World* for December are suggested some of the ways in which churches encourage and co-operate with the soldiers:

1. Keep an honor roll of those in service—post conspicuously. Inspire all to loyalty. Encourage enlistment of volunteers.
2. Appoint good correspondents to keep them in touch with the church at home.
3. Send calendars, books, local papers, and Christmas gifts to those in service.
4. Give the pastor leave of absence to visit the camps.
5. Keep the Y. M. C. A. secretaries informed of the men from your church.
6. Save on food, fuel, and luxuries. Raise a war fund to help in this great conflict.
7. Read from the pulpit the letters from those at the front.
8. Hold prayer meetings for them and remember special needs and individuals by name.

9. Welcome all who serve the flag—especially those who represent you.

10. Remember that you are partners in a great cause and that your responsibility is as real as that of those at the front. You will then share in the victory.

### PASS IT ON.

Very few persons younger than twenty-one subscribe to the *Intelligencer*. Will the readers who have attained their majority be good enough to lend or give their copies to some thoughtful young friend? You will double the usefulness of the magazine, and the young folks will appreciate your thoughtfulness and enjoy the stimulating missionary news.

### HE LIKES THE INTELLIGENCER.

J. F. Holt, of Sherman, Texas, writes: "I have just received and finished careful examination of the November issue of the *Intelligencer*. I do not know how my account stands, but this journal is well worth \$1.00 per annum, and I do not want to be without it. Please see that it comes to me regularly at that rate. I hand you herewith check for \$1.00 for one year's subscription. I know that your rate is only fifty cents per year, but I am sure that must be less than the cost of publication, and I want my subscription entered at \$1.00 per annum."

### AMERICANS RESCUING FILIPINO WAIFS.

Some of the *mestizo* children, as those of mixed blood are called in the Philippines, who have been deserted by their mothers, have especially roused the pity of the missionaries in Cebu, one of whom writes of them as follows in the *Missionary Review of the World* for December:

"These waifs of the street are familiar with every form of evil and vice. Their transformation into earnest little Christians has been the source of unending joy to those who have watched and assisted in the miracle. Other *mestizo* children have been placed with the missionaries by their fathers who wish them to have a Christian education. We now have a family of ten children and seven others have been with us at different times. They take their joyful part in the morning and evening prayers, singing lustily the hymns they come to know so well, leading in prayer, and paying close attention to the Bible study. They are anxious to help others to know Jesus and gave up un-



selfishly to the ragged children of the neighborhood who came to our playground last vacation. In fact, they are happy to have a part in any work for others, and we have difficulty in restraining their generosity so that they may have suitable clothing themselves."

#### THE TEN LEADING CITIES IN FOREIGN MISSIONS.

Offerings from Churches, Sunday-schools, and Christian Endeavor Societies to the Foreign Society:

1. Cleveland, O. ....	\$7,144 97
2. Akron, O. ....	5,434 79
3. Cincinnati, O. ....	4,913 22
4. Kansas City, Mo. ....	3,462 04
5. Indianapolis, Ind. ....	3,438 55
6. Chicago, Ill. ....	3,218 31
7. Des Moines, Ia. ....	2,554 50
8. Los Angeles, Calif. ....	2,495 54
9. Pittsburgh, Pa. ....	2,311 96
10. St. Louis, Mo. ....	2,281 85

#### FOUR CORRECTIONS IN THE ANNUAL REPORT.

On page 504, under the heading, "Living-links that Gave \$600 or More," the Euclid Avenue Church, Cleveland, should be credited with \$1,981.94, instead of \$1,381.94.

The Collinwood Church, Cleveland, should also be listed on page 504, under Ohio, as they paid \$605 for the current missionary year.

The High Street Church, Hamilton, Ohio, should also be listed on page 504, as they paid their full \$600 in support of their mission.

Madisonville, Kentucky, also reached their full Living-link amount, and because of the date of entry the amount did not appear in the published list on page 504.

We regret that these mistakes were made as the churches are entitled to credit for the amounts stated above.

#### A BARREL OF FLOUR.

Here in America a barrel of flour costs from \$12.00 to \$14.00. To put a barrel of flour on the beach at Bolenge, Africa, all expenses paid, costs \$40.00. Some of our missionaries who sailed for Africa, January 3, took several barrels of flour with them. The cost of the flour, plus transportation across the ocean, plus transportation on railroad and mission steamer to Bolenge brings the amount to about \$40.00. The Missionary Society pays transportation on the goods of out-

going missionaries. It will thus be seen the heavy expense the Society is to this year in putting goods on the field. We cannot ask our missionaries to live without flour. They cannot thrive on the native foods. They will be compelled to spend more than one meatless and wheatless day, but the church at home should be willing to sacrifice enough so that the missionaries could at least live in comfort on the fields. The churches and Sunday-schools should increase their offerings this year in order that these extremely high prices may be met. Unless this is done there will be a serious handicap to our work this year.

#### MESSENGERS FROM THE ROOF OF THE WORLD.

Dr. and Mrs. Will Hardy and their two children, Molly and Billy, three years old and three months, have just reached America from Batang, Tibet, for their furlough. They were 101 days in reaching Vancouver from Batang. Mrs. Hardy and the children were carried in sedan chairs forty-three days. Dr. Hardy rode horseback forty days and walked the last three days to the railroad at Yunnan-fu. The first section of their journey from Batang was through a very mountainous country. They crossed the high pass, Tsala, which is 19,000 feet at the point where they crossed. On another pass they were caught in the snow and had to camp two nights. Dr. Hardy reports that all of the missionaries at Batang are well and the work is prospering.

#### AN EXTRAORDINARY MISSIONARY SERVICE.

V. W. Blair, of Eureka, Illinois, writes as follows concerning the new missionaries leaving for Africa: "It now seems that we shall have an unique service next Lord's Day morning. Dr. Pearson, Emory Ross, and Myrta Pearson Ross will each make a short address. The Scripture lesson will be read by H. A. Pearson. Prayer will be offered by Mrs. Ewing, the mother of Ella (deceased), and Mother Ross will make a talk. After all this I shall give them a few words of farewell and Godspeed in behalf of the church. I feel that all hearts will become very tender when the people get to thinking that all the children in both these families are going out there together, and that the two parents are together in the service of fare-



## “She heard the cry of all humanity”

The following inspiring words are from an address by Viviani delivered on June 14, 1917, in the French Chamber of Deputies in the presence of General Pershing.

To see a nation receiving fierce blows from an aggressor without crying out, and returning them without boasting; to see that nation united, the people of the factories and those of the trenches, the people of thought and the people of toil, to see these grouping themselves around their fighters; to see at the Marne the triumph of dash, at Verdun the triumph of patience; to see this palpitating capital, which German calumny had called the capital of pleasure and frivolity, so peaceful in tragic hours, so calm when glory later came to shine upon our banners, reserving its enthusiasm for the day when universal right, by the force of our arms, shall be implanted throughout the whole world—that is the spectacle which, I assure you, stirred to its depths the American soul.

“It would have been easy for America, if she had desired to stand aloof, to think only of her individual grievances at the hands of Imperial Germany. She might have said that she could not tolerate on her own soil the tortuous intrigues of a faithless Ambassador. She might have said that she would never subject the honor of the land of Washington to the arrogance of Germany; that she could not bear to hear the cries of those unfortunate victims, who, in summer evenings and winter nights, were hurled without warning, by criminal hands, into the depths of the sea.

“America did say these things, but she said more. Her merit after stating her own grievances, the thing that will constitute her historic honor before the world, is that she heard the cry of all humanity, that she invoked human right, universal right.”

“America has entered the war with the belief that there can be no peace without victory, unless we are to be recreant in our duty to the tomb and to the cradle, and by the barbarous system that returns every thirty years, are to allow our sons to go upon the battlefields and stand where their fathers have fallen. She has entered knowing what she has to do; not only to continue what she did while still chained to neutrality—render us financial and economic service—but to go to the end with her full might, giving to the Allies immediate aid of every kind until victory is won by constant co-operation.”





well worship and that the mother of her who fell asleep ten years ago is here praying for God's blessing upon them. Do you not think it is something almost unique in the history of missions?"

#### A LACONIC BUT SIGNIFICANT REPORT.

Lotumbe, Africa, August 31.

Itineration trip of about 300 miles. Walked 270 miles; canoe 30 miles. Trip lasted twenty days. Visited fifty-six villages. About half of these villages never saw a missionary before. Saw fourteen evangelists. Baptized eight at Tyembe. Used the lantern pictures of "Life of Christ" nearly every night. Good crowds at every preaching place. Most at night—between two and three hundred. The pictures were a great wonder in every place.

Impression: Gospel has only begun to touch the fringe of the village life where we have evangelists and where we have no evangelists the people sit in darkness and in the valley and shadow of death.

HERBERT SMITH.

#### AN APPRECIATION.

The Foreign Society was very greatly blessed last year by a pledge of \$15,000 for the work in India, by W. P. Foster and wife, of Kirksville, Missouri. These good people paid \$11,500 on this pledge during the year, and would have paid the entire sum had the plans for its use in India been fully matured. This makes \$15,000 available for India at once, and the good it will do in the Mungeli-Bilaspur District, can hardly be estimated. Mr. and Mrs. Foster also support D. O. Cunningham in India as their Living-link. Including the \$600 paid for Mr. Cunningham's support, Mr. and Mrs. Foster paid \$12,100 to the Foreign Society last year. In our Annual Report, issued in November, the amount credited to them was given as only \$5,600. The second payment of \$6,500 was entered in the report of the receipts from the Men and Millions Movement, which accounts for its failure to appear as an individual credit. Mr. Foster and wife are very modest about the splendid things they are doing for the Kingdom, but it seems only right that the brotherhood should know about the great help they are rendering in the stupendous task we have in India.

#### A GOOD EXAMPLE TO FOLLOW.

The following is copied from the Bulletin of the New York Avenue Presbyterian Church, Washington, D. C. We submit that this is a good example for some of our own churches to follow: "Missionaries—Mrs. J. H. Freeman, Lam-poon, Laos Stam; Dr. Isabella Patton, Ko Chau, China; Mrs. O. H. Pinney, Batanga, West Africa; Miss Effie Henry, Albuquerque, New Mexico; Mr. Guy H. Wood, Mt. Pleasant, Utah; Rev. James S. Gale, Seoul, Korea (by S. S.); Dr. W. O. Elterich, Cheefoo, China (by C. E.); Asheville Farm Scholarship (by C. E.); and school work in Philippine Islands, India, China, Japan, Syria, Italy, France, Alaska, New Mexico, and North Carolina."

#### CONSEQUENCES OF A TEMPLE FIRE IN CHINA.

In Fenchow, Shansi Province, China, there was a big fire in a temple, the results of which are reported in the *Missionary Review of the World* for December. "It began while 1,500 people were crowded into the courtyard and the men stampeded, leaving the women and children behind, so that over sixty were trampled upon and killed or injured. The police all ran away, but after a hard fight the American Board missionaries kept the fire from spreading to the native houses and managed to extinguish the flames in the end of the temple where the gods 'The Judges of Hell' lived. They 'saved' these gods, but not without damage to their falsefaces and bead decorations and, finally, as the people drew near, the missionaries could not resist the temptation of pointing to the sorry plight of these deities sitting among the ruins of their temple.

"The next day the magistrate sent the thanks of the city to the missionaries and the Chinese church members who had helped, together with a contribution for the sufferers from the fire who were being cared for in the mission hospital. Then the temple managers invited the Americans to a feast, and the chief of police arranged for the missionaries to conduct preaching services in the temple court in order that the people might learn the 'Jesus doctrine.' These services went on with great success and were extended into the suburbs. Two thousand pieces of Christian literature were placed in the shops of the city."



# Help Us Save Missionary Money

Foreign Missionary Money is sacred. In this hour it is doubly sacred.

The Foreign Society has an additional war necessity Budget this year of nearly \$50,000.

It is going to strain every resource to keep the Missionaries at the front and the work going.

## HOW YOU CAN HELP THE MOMENT YOU READ THIS PAGE

- 1st.—Make out your order for Foreign Missionary Supplies and Helps you will need in taking your Offering.
- 2d.—Mail it to the Foreign Society **Today**.

It costs the Society a great deal each year in postage on letters to the churches to insure their enlistment in the Offering for Foreign Missions.

Please give us this assurance at the very beginning of the year this time.

It will cost you no more, and if the churches give us this word early in January, it will save enough to support a Missionary or two.

PLEASE FILL OUT THE FOLLOWING BLANK AND MAIL TODAY. IF YOU PREFER, COPY THE ORDER ON A POSTCARD AND TWO CENTS WILL BRING IT TO US

This Church will send an Offering for Foreign Missions this year.  
We will secure the Offering as indicated below.

Through March Offering - -

☐

Through Weekly giving - -

☐

Mark with cross  
the  
plans followed.

The name of this church is.....  
(Give local name as Sixth, Mt. Hope, etc.)

The membership is.....

Name of person writing.....Address.....

State whether Pastor or Church Officer.....

Name and address of Sunday School Supt.....

Any Remarks.....

HELP SAVE MISSIONARY MONEY BY ATTENDING TO THIS TODAY.

**THE FOREIGN CHRISTIAN MISSIONARY SOCIETY**

BOX 884

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CINCINNATI, O.



# EDITORIAL.

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## Catch the Tide at Its Height.

### ENTHUSIASM BEGETS ENTHUSIASM.

This is the hour in which the congregations will yield themselves to the highest ideals and the most consecrated giving that has even been experienced. Just as our country has discovered itself to be an immense reservoir, which has hardly, as yet, been drawn upon, so our churches will discover in this hour that they have vast resources of spiritual and giving power, which has never, as yet, been drawn upon by the forces of our Lord. There should be no talk in these times of the great burden of the tax on the church membership because of the war situation or the multitude of appeals. Rather should the word be that this is a challenging hour and we are being called upon to do the patriotic and spiritual things which God has already expected of us but which we are just now coming to realize. We are firmly convinced that this is the high hour of opportunity for foreign missionary giving.

In a recent visit to one of our colleges the secretaries in charge of the meeting for students discovered that never before were young men and young women so earnest in thought and so ready to give themselves for service in the ends of the earth, if they were needed there. A good many of these fine cultured young people, to whom the great missionary appeal had not come decisively before, simply threw themselves upon the mercy of the secretaries and asked what they might be able to do in a life work anywhere in the world. This spirit so evident among the young people of our schools is also evident in our churches. Our congregations are being challenged in patriotic appeals and are ready for the highest challenge for spiritual ends. Certainly this is the year in which the message of the far fields, with all of its unselfishness and altruism, should be pressed home with strong effect. This is the pastor's opportunity to lead his people into a real world program for the kingdom as never before.

The goal of the Foreign Society has been set at \$750,000. We feel that it is not only possible to reach this amount but that it is absolutely necessary if the Society meets at all the obligations which stand before it. Because of the obligations which stand before the workers, they have asked in all modesty for \$140,000 more for this year than was accorded the fields in last year's budget.

This, with the necessary expenditure of about \$50,000, just because of the added expenses in war times, makes it impossible for the Foreign Society to do its work without the amount for which we have asked.

The secretaries in the rooms have reduced the estimates for the fields just



as low as was possible in accord with the preservation of the work. Now the challenge goes out to our churches. Let us have the greatest March offering in our history. Let us see to it that the Every-Member Canvass is thoroughly pushed in our congregations. Let us strike the high note of world conquest and in this hour enlist all our churches in a real worthy enterprise. The tide of national and international enthusiasm is at its height. Let us catch the tide on its swell and for the work of the Lord have an equal enthusiasm and patriotism in this time of dire need and crisis.

## Why Not Two War-Service Flags?

In many churches the worshipers see a War-Service Flag on the wall beside the pulpit. On this flag there is a star for every member who has joined the colors. In one church the writer counted twenty-four stars; in another, forty-one; in other churches the numbers were larger or smaller than these. The members point with pride to this flag. They glory in the number that have gone out from them.

It has been suggested that it would be doubly interesting if, in addition to the one flag on one side of the pulpit, showing how many are in the training camps, in France or Flanders, or on the high seas, there was on the other side of the pulpit a similar flag showing how many young people have gone from that church into the ministry of the gospel and into the mission fields and into other forms of Christian service. One minister states that from the church he serves, fifty-three young people have gone out as missionaries or as ministers, and about the same number have gone to the colors since war was declared in April. There is a church in our fellowship that in all its history has never had more than a hundred names on its rolls at any one time, yet has given twenty-seven young men to the ministry and to mission service. Two flags showing what the church has given for the war and for the evangelization of the world, would be a most instructive object lesson. It may be that hundreds of churches would have to hang up one flag with-

out a single star upon it. Hardly anything would be more impressive than a showing like that. It would be to the church a constant reminder that it was not living up to its privileges.

Churches do not stop with giving their young people to the colors. They pray for them. In every service they remember them before God. More than that, everything is done that can be done for their comfort and well-being. The women knit sweaters and socks and wristlets. The friends and associates of the young people provide them with kits and New Testaments, and other useful things. Nothing that is necessary is withheld.

When the churches give their choicest young people for the service of Christ and hang up their starred flag beside their pulpits for a memorial of them, they will be concerned about their welfare and their efficiency. They will pray for them that they may be guided and kept and prospered. They will ask that they may have the patience and persistence and enthusiasm and unconquerable devotion needed in the prosecution of the task which the Lord has assigned them. People who pray thus will assist the Lord in answering their own prayers. They will do what is in their power to equip their own children, so that they may spend their lives on the field most fruitfully. The churches that give of their very best young people and remember and pray for them, will give generously of their means for their maintenance.



# A Big Program Draws Out Big Gifts.

Our hearts have all rejoiced because of the wonderful victory accorded the Army Young Men's Christian Association's appeal for funds. Some were skeptical of the large program when the movement began. It seemed that the call for \$35,000,000, an unprecedented appeal for religious work, would be almost too large. Today it is the joy and delight of every Christian worker to learn that the campaign went far "over the top" and has gone beyond \$50,000,000.

This is but proof of the whole genius of Christianity that generosity begets generosity. Big programs call out big results. "Give and it shall be given unto you, good measure, pressed down and running over." There is no question but that this campaign is an example of what can be done for Christianity along other lines. Give any person or any church a great vision and a great program and they respond. Hundreds of times this has been proven in local churches through Living-link campaigns and other worthy programs for the cause of Christ.

In this hour churches should be laying out the biggest plans and calling for the largest gifts in their history. Let no one think for a moment that these generous contributions for

the Young Men's Christian Association and the Red Cross will deplete the giving of the church for missions or any other purpose. It is only loosening the heart strings; it is opening the purse; it is throwing wide the door for further generosity. The people of the land are just beginning to feel the joy and the liberty of giving and now is the time to cash in for the Kingdom. The necessary thing is to put before the people in our churches a large, generous and worthy program. Let the appeals come for the mission fields with ringing authority; let the preachers challenge the givers to the highest levels; let the pulpit call out for young lives for the ministry at home and abroad. Put the ideals, appeals, and challenges on a high plain. Make things big and worthy for Christ. Let us now, that the Young Men's Christian Association drive has broken down the barbed-wire entanglements of men's hearts who have never given generously before, follow through the breach which has been made in their selfishness and deploy all over the church fields for the large things of the Kingdom. Only so will the church be true to Christ and will the leaders of our congregation realize what God has in store for them.

## Why Foreign Mission Gifts Should Be Increased in the Midst of Calls for War Relief.

In the first place, it is evident to every loyal citizen that the call because of the war, for the relief of humanity must be met and met generously. We must answer the crying appeals of the Red Cross, Belgian Relief, the Young Men's Christian Association, the distribution of Bibles and Testaments to soldiers, the Armenian relief work, and the considerable calls for reliefs for widows, orphans, blind

and crippled soldiers of all the nations.

No person with the milk of human kindness in his soul can for a moment hesitate to give and give generously for all of these noble calls. But in the face of all these demands we must not for a moment relinquish our support of the great work of Foreign Missions abroad. In fact, the challenge which is calling out greater



generosity for the kind of relief which we have just mentioned, should run parallel with the challenge of the great mission fields in this hour of world danger and change.

We should remember that relief work in America and at the battle front goes hand in hand with mission work in distant lands. Those in the heathen countries who are dying without Christ and without hope in the world, have as much claim on the sympathy and help of Christ's followers who live here in the homeland as the multitude who are dying in the hospitals and trenches in Flanders and France.

We must be patriotic and be filled with the highest altruism for the suffering world. At the same time, Christian people must lift their giving and praying to higher levels in order that the supreme work of the church which our Lord planned, may be carried out in the midst of all the disturbances which meets us now.

While war times come perhaps once in half a century, war times are always on in foreign missions. Our missionaries are always in the trenches at the front. They are meeting constantly the forces of heathenism and darkness. The outposts are widely scattered; the support is insufficient, and we must not fail them in this hour of need.

No such opportunity has faced the church as comes to it now in these far distant mission fields. Friendship toward the American missionaries is unbounded and confidence in the missionaries not only as workers for Christianity, but distributors of famine relief and protectors of suffering races is established in every land. This is the time to take advantage of the marvelous opportunities presenting themselves.

Let us give you some of the imperative reasons why the giving for foreign missions must be larger this year than ever before. In the first place, there are great war emergencies which are facing your Foreign Missionary Society, calling out ex-

pensitures which have never been dreamed of before. In China the rate of exchange on silver has so risen during the last year that it will cost your Society about \$27,000 more to conduct the work there than it did a year ago. All of the transportation of mission supplies, the travel to the fields, and the living expenses on the fields have risen as similar things have risen in this country. In every land we are facing the emergency which the war has brought to us.

Now, if no more was given for Foreign Missions than last year, it would mean that missionary salaries would have to be reduced where the high cost of living is very great, or large numbers of the missionaries would have to be brought home and kept out of the work during the whole war period. Not only would the missionaries suffer, but the native evangelists and teachers, who are giving their lives joyfully to the service on very meager salaries, would have to be discharged or have their salaries reduced to an impossible figure. Many of the schools in the mission lands would have to be closed, hospitals would have to be shut down and building stopped in the progress of structure, and irreparable loss come to the missionary work which has been established through such patient years of sacrifice and toil.

Last year our hospitals in mission lands treated more than 200,000 patients. If we do not enable them to buy the drugs and medicines which are increasing rapidly in price, thousands of these people will have to be turned away to die.

We will not be true to our Christ if we do not in this emergency hold the work of the church up to the highest possible level.

There are 30,000,000 of people in India who never know what it is to have enough to eat, who say that if only they could be fed adequately for two days, they would be willing to lie down and die. There are millions of little children in Asia that every night cry themselves to sleep in their

hunger and want of bread. In Africa there are tens of millions who are under the lash of witchcraft and superstition, who are afraid of the evil spirit of the forest and to whom the Word of God has never come. We cannot, if we are true to the ideals of Christianity, postpone the evangelization of the world as the last command of our Lord, until the war is over. This command is valid now. People in heathen lands are dying by the tens of millions. Jesus Christ never intended for us to stop because a great war was on. He intended us to rally our devotion and our spirit of sacrifice in keeping with the spirit of the age, and to keep the levels of Christian heroism abreast of those

which have to do with patriotism and liberty.

We know that the tumult of the war is confusing, but the bursting of shells and the thunder of guns across the battle fields of Europe cannot in any measure drown to the heart of any loyal Christian the call of Jesus Christ to service for the lost people of the earth.

Let us do everything within our power to meet the challenge of the war times because of the needs of suffering humanity in the battle fields of Europe. At the same time, let us be as truly loyal to the call of our Lord, to speak the unsearchable riches of Christ to the dying souls in the ends of the earth.

## Pensions for Ministers and Missionaries.

With the best actuarial advice and after two years of consideration, the last year by a commission of representative men and women from all parts of the country, two hundred of whom spent two half days together in Kansas City just before the Convention, a Pension Plan was adopted both unanimously and enthusiastically by the Convention.

It proposes to pay to ministers, missionaries, and others who devote their entire time to Christian service, \$500 per year, beginning at age sixty-five, after thirty years or more of service. For a shorter term of service or earlier disability, a proportionate amount is to be paid. To the widow or minor children of the man who dies, three-fifths of what he would have been entitled to is to be paid.

The minister himself is to pay, according to his age when he enrolls, just as in life insurance, one-fifth of the pension's cost, and will be guaranteed one-fifth of the proposed benefits. The other four-fifths will be gathered as promptly and as fully as possible from churches and individuals.

Churches are asked to pay, as a part of their current expenses, just as they carry insurance on their buildings, at least six per cent on what they pay for preaching. This is to take the place of their former offerings for Ministerial Relief, and the Board of Ministerial Relief, which will administer the Pension System, is to divide its undesignated receipts between the new pension system and the old relief system, in such a way that the latter shall not suffer by the change.

Prior to the Convention, not only the Joint Apportionment Committee, representing all the National Societies, but also the Executive Committees of the Foreign Christian Missionary Society, Christian Woman's Board of Missions, American Christian Missionary Society, and National Benevolent Association, unanimously endorsed the plan.

The system will be put into operation as soon as three hundred ministers shall have enrolled and paid their dues. Full particulars may be learned from the Board of Ministerial Relief, 106 East Market Street, Indianapolis, Indiana.



# The United Magazine.

Arrangements are being made for the publication of one magazine to represent the missionary, educational, and benevolent work of the Disciples of Christ. This will take the place of The Missionary Tidings, The American Home Missionary, The Intelligencer, the Philanthropist, and Business in Christianity. The new magazine will be the size of The Outlook, and will contain sixty-four pages. The date of the first issue has not been decided. It will probably appear in May or in June; it may appear later.

The name agreed upon is "The Kingdom." The Kingdom will not contain as much matter as all the magazines now published combined; but it will have a larger circulation and will represent the whole task of the church. For a time many will

miss their favorite missionary magazine; but it is believed that the new arrangement will be better than the old. It will not be without a pang that the Foreign Society will give up The Intelligencer. The editors hope that The Kingdom will more than fill its place.

We feel that the name selected is peculiarly appropriate. The Kingdom was the principal theme of our Lord's teaching and preaching. Ever since the fall, God has been seeking to create a new social and spiritual order, an order in which his will shall be done on earth as it is done in heaven. The one aim of the church and all its ministries, as represented by our missionary, benevolent, and educational institutions is to bring in the Kingdom. The subscription price will be one dollar a year.

## TWO PROUD MOTHERS IN AFRICA.



Mrs. E. R. Moon and baby and one of the heathen women and child at Bolenge, Africa.

# CONTRIBUTED ARTICLES.

## The Task of the Near Future.

L. O. BRICKER, FIRST CHURCH, ATLANTA, GEORGIA.

A little while ago, when our government was in the midst of its great task of making ready for our active participation in the present war, creating an army, making ready to feed and clothe the greater part of Europe, raising our Liberty Loan, taking care of the starving millions in devastated countries, some commissioners from the Federal Council of the Churches of Christ in America went to Washington and asked the President what the churches in America could do to help. After deliberation, the President replied: "By doing her own immediate and important work; by abating no jot nor tittle of the program and task assigned her; by being her own powerful self;" so only could the church do her part.

The Head of the Church has said: "Go ye into all the world and preach the Gospel to every creature . . . make disciples of all the nations." The official head of the nation has said: In these great days, when everybody must be helping, let the church help by being her own powerful self, and by abating no jot nor tittle of her appointed task and program.

### OPPORTUNITY'S HOUR.

To us it has been given to live in the most crucial and wonderful period of the world's life. Who of us believed a little while ago that we would live to see the whole civilized world torn and riven by war? But the possibility of an even greater wonder is before us—we may live to see the whole world made Christian. The world is ready for the Gospel now as it was never ready before. The world is aghast at its own failure, the failure of its civilization, its learning, its science and philosophy.

It has no hope of doing any better for and by itself in the future than it has done in the past. Already the best of the seer-statesmen of the world are saying: "Unless we can build the future civilization upon a new foundation, it is not worth while to take the trouble to build it at all." And the task of rebuilding the ruined and torn world-life is peculiarly the task of the church.

But is the church ready for its huge task? The Gospel is the power of God unto salvation—individual and national; but is the church today marshaling and mobilizing its forces for this greater spiritual warfare that must be waged as soon as this material war is over? The whole world is suffering and hungry for the sight of an army armed with something else than dynamite guns and poisonous gas. Is this army of the Lord getting ready to march?

### THE DANGER OF POST-WAR REACTION.

History tells us that the time of peril is not when wars are going on, but when wars have ceased. When England signed the treaty guaranteeing the liberty of the American Colonies, and the War of the Revolution was ended, Thomas Paine said: "The times that tried men's souls are over." But John Fiske said that the times that followed were far more trying and critical, because the spiritual reserves of the people were exhausted. Writing of the ending of the wars of Napoleon, Thomas Carlyle said: "The clock of the world might then have been set forward a thousand years, if there had been enough moral and religious force left to build a Christian civilization in Europe." When our own Civil War was over, the spiritual forces were painfully inadequate for the task that



confronted the nation; and the forces of evil, corruption, and anarchy were left free to work their will, and to produce a situation both North and South that was worse than the war itself. The scale of the present war, and the vast issues involved, make it certain that we shall be facing the most crucial and dangerous period the world has ever known, before many months. Already Russia has collapsed, and anarchy reigns, because the meager spiritual reserve, gathered by the unspiritual state church, is exhausted.

The gravest question the world ever faced has now to be answered: Are we going to rebuild the shattered civilization, or let it build itself, on the old foundations, with all that that means of sorrow and suffering and uncertainty to our children; or can we release enough moral, religious, and Christian force to lay new foundations and create new specifications, which will give us an house that will never anymore be divided against itself? This is the question and task of the near future. Are we banking up the needed reserves? Do not say: "There is time enough for this when the war is over." If we wait until the war is over our opportunity will be lost. It is now or never. We are face to face again with the opportunity of setting the clock of the world forward a thousand years; and this time it must be done. There is an old maxim which says: "In time of peace prepare for war." To-day we need to give it a new reading: "In time of war prepare for the Kingdom of God." Is this what we are doing to-day? As citizens of America, we shall have many responsibilities laid upon us; but as citizens of the Kingdom of Heaven, too, you are called upon to prepare the way of the Lord, and to make in the desert of desolation, and across "No Man's Land," a highway for our God.

#### NEED OF RENUNCIATION.

Our young men who have renounced their all to follow the flag

are teaching us what discipleship really means. In the light of what they are doing these days, we read anew what Jesus said about the conditions of discipleship: "Except a man renounce and forsake all that he hath, he cannot be my disciple." We have usually regarded that saying as something that is not to be taken literally. We have said: "It cannot mean just that. But in the light of what we are asking of our young men, we see it does mean just that. Christ asks no more of us than we are asking of our young men, but He does ask that. And if our young men are able to respond to the demands of our country, we are able to respond to the demands of our God. The foundations of the kingdoms of this world are broken up. To rebuild the kingdoms of the world on the foundations of the Kingdom of God may require of us the giving of our all, and certainly the doing of our utmost; but to what better use could we put our lives and our possessions than to spend them in building the Kingdom of Heaven on the earth? The task that lies before the church to-day is a staggering one, but what are we here for? The new world we must build will require a revised conception and a different practice of discipleship; it will demand something more than a Christian profession and a religious disposition, more than the culture of the spiritual life and the doing of home-guard duties; it demands that we wear the yoke, bear a burden, carry on a war, and rebuild a ruined world on the foundations of Jesus Christ and His apostles. The task of the near future is pre-eminently the task of the church. For she is the repository and trustee of those moral and spiritual forces without which the world will sink into barbarism and dissolution. And the summons to the church to-day is to be getting ready, ready in leadership and supplies, in arms and equipment, in disposition and will, for the greatest constructive task God ever laid on mortal men.

And if any man or woman among us says that the task is too heavy, or the demand is impossible, then as the Lord liveth, listen to the tramp, tramp, of the young men in our streets, and ask what it means. Shall they renounce life while you preserve yours? Shall they give up everything while you go on in the same old way as before? If they surrender their all to the call of their country, dare we withhold anything at the call of

our God? The church which has inspired the tramp, tramp of the young men must now inspire the consecration of the lives and possessions of her people for the greater war. The church which has put herself so solidly behind the government, must be getting ready to put herself solidly behind Jesus Christ when He calls us to go forward to make the kingdoms of this world become the kingdoms of our God and His Christ.

## In the Southland.

A NEWS LETTER FROM SECRETARY F. M. RAINS.

It has been my delight to spend November in the South attending six State Conventions and visiting four churches. The Conventions were North Carolina, South Carolina, Georgia, Florida, Alabama, and Mississippi. Among the many impressions the month's experi-

ence has brought to me, I mention the following:

1. There is an exceptionally delightful fellowship in these conventions. The cordial spirits, the warm friendships, the earnest, spiritual life and the oneness of aim and purpose, all combine to make an atmosphere in which the missionary thought and feeling grows. The attendance is not large, but representative. The agents of the General Societies receive a hearty welcome, and an attentive and responsive hearing. The convention managers feel that all our general interests are their interests, and that by giving attention to them they make vital their local work and quicken the life of the local churches. When referring to the A. C. M. S., for example, they speak of "our work," and not "your work." And this correctly represents the real situation. To ig-

nore or neglect the general interests is to minimize or weaken the State work.

2. Our churches are making a constant and substantial growth in all the Southern States. New houses are being built; old debts are being canceled, the membership is increasing; new churches are being organized, and more are engaging "all-time" preaching than in any former period. Never in the history of our people were our churches better prepared for an advance move. The salaries of the ministers are being increased in many cases, and there are other evidences of their appreciation of those who labor with them in word and teaching. You can usually measure the spirit and character of a church by the way in which it treats its minister.

3. The churches are blessed with a splendid class of growing, resourceful, enterprising, and spirit-filled preachers. They are doing a real constructive, abiding service. As a class, they are reading good books, and they are inspired with high aims. They are bending their efforts along three distinctive lines—the conversion of the world, the up-building of saints, and the union of believers. The number of long pastorates is increasing. A permanent ministry helps to insure growing, useful, and permanent churches. Such a minis-





try develops the missionary conscience and helps to hasten the conversion of the world.

4. The churches are giving more attention to modern, up-to-date Sunday-school methods. Here I note marked improvement on every hand. Much of this improvement is, no doubt, due to the wholesome influence of Homer Cooke and C. E. Pickett. They give their time to the schools in the Southland, and they are popular and industrious and speak the last word on Sunday-school efficiency. The schools are larger, better organized, and more liberal. They foster every good cause and are the nursery of the world-wide missionary propaganda.

5. The influence of the cantonments, or training camps, is widespread, and, on the whole, is wholesome. Their presence in the South has really helped to clean up some cities and communities that have not been immaculate. These young men are intelligent, sober, clean, and of high aims, and are working hard. Great numbers are here from Ohio and other northern States, and among them are hundreds of Disciples, or young men raised in Disciple fami-

lies. Our churches and preachers are doing what they can to make these young men feel at home. The preachers are doing a real pastoral work among them. Our people need help in this task. The A. C. M. S. ought to receive the \$100,000 proposed for this special work at once. My home church, Norwood, Ohio (Cincinnati), has about forty young men in different departments of government service. My heart goes out to these brave, patriotic young men.

6. The South is most prosperous. Land has advanced in price by leaps and bounds. The towns and cities are growing rapidly. New manufacturing industries are springing up in every direction. People are coming this way from the North by thousands. They are buying up thousands of acres of farm lands. The cheap timber land is a thing of the past. There is a new era in farming. The crops are too valuable for the farmer to be careless. Cotton is thirty cents per pound. I hear of men who pay for their land with the first year's crop.

Now is the time to plant model churches in all this region.

Jacksonville, Florida.

## The Frank Battson Memorial Press in Africa.

"He that loseth his life."

To-day, in the darkest of continents, on the banks of the mighty Congo, there is being reared a beautiful structure that embodies in every brick and timber a great forward move of our mission in Africa—the union of the Foreign Christian Missionary Society and the Christian Women's Board of Missions in that great field of the Church of Christ.

But there is another message told by that long-desired and greatly needed plant—the new Printing House for our Congo mission. It is a repetition of the message uttered by our great Leader Himself when he said: "He that loseth his life for My sake, shall find it." This building from which will go forth the Word, in

song and story for years to come, and which will prove a source of blessing to hundreds of square miles of heathen territory, has been made possible by the supreme sacrifice of a young soldier of the Cross, and will be known both here and there by his name—"The Frank Battson Memorial."

In his life, which gave forth such unusual promise of good, and in his death for his friends there is much that is inspiring other young people to give their lives unreservedly to God's leading and shall continue to do so. In them he still lives. Frank Battson, the son of devout Christian parents, early consecrated his wonderful powers to the ministry, and while a sophomore in old Bethany gave himself without reservation to

the field of foreign missions. After several years of hard study there he went to Drake University where he gained much distinction as a musician, writer, orator, and preacher. His professors and schoolmates recognized in him not only superior native ability, but what is more, such an unswerving and deep personal allegiance to the principles he believed to be right that he became a source of genuine inspiration and spiritual help to many, even those far older than he.

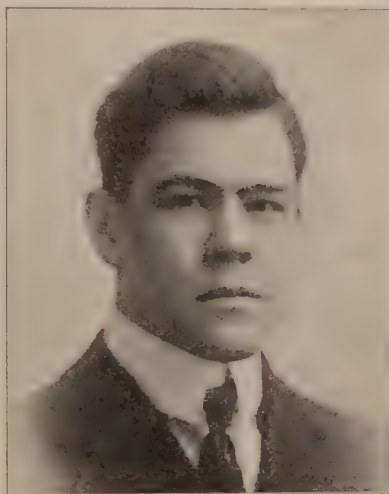
He was president of the Volunteer Band of the University and the increasing of its membership and a deep spiritual development of those who composed it, occupied a large place in his thought and prayer life.

On May the twenty-seventh, nineteen-sixteen, he lost his life in the Des Moines River in an effort to save his friends from a like fate. He had so much for which to live, and yet in his supreme love for others he died as he had lived—in sacrifice. His friends, relatives, and those to whom he ministered have given a memorial fund to which both boards have added amounts sufficient to build this plant so desperately needed in our African work.

It has been thought—and rightly—that other young men and women who are struggling between self and the urgent call of the fields, may be helped by these quotations from the letters of this young Christian not yet at the age of twenty-one when he left the work on earth he loved so well.

He loved Nature and was never tired of reproducing upon canvas the beauties of God's lovely world. In analogy to this was found the following paragraph in his little book of original thoughts. "Let my studio be the daily walk of life; my easel, the present occupation; my camera, the living soul of man; my brush, the vitalizing touch of chastity and human sympathy; my pigment, the pure white of truth, the golden glow of Love Divine and all the brighter, deeper, truer shades of righteousness

and justice. And may it be that on that canvas white—all false lines be defaced and touch by touch, shade by



FRANK BATTSON.

In his memory the new printing press in Africa is to be built, through the gifts of the students at Drake and Bethany Colleges, the church at New Liberty, W. Va., where Mr. Battson ministered while in Bethany, and also the generous gift of his parents.

shade, the living soul of man shall bring forth a new glory—the Glory of the Only Begotten."

And again the man's soul rang out in this—"Some day I may be able to present the dear old Gospel story as it ought to be presented and in the neediest, darkest corner of this earth. It would be the joy and glory of my life if the Lord will use me to lead men to His Throne to glorify Him. Grant that I may be able to so lift Him up from among men that they, seeing, may believe! For myself, I would have Frank Battson blotted out and through my life the Life and Personality of Jesus Christ shine forth." "The immensity of the task of winning the world for Christ grows on me. Surely I am being led to prepare myself for a share in this great task. The mission field is the place for no man that does not earnestly desire 'to spend and be spent' for Christ. I know that some place there is a special task, a great oppor-



tunity for the Master's service, awaiting me. Sometimes I am bewildered and know not where to look, but I am confident that the same hand which has guided me in the past, will lead me into the fields awaiting the story I love to tell.

"There are many times when disappointment and seeming failure come to me, the struggle has cost so much,

but I am glad that in a small measure I can reproduce the sacrifice Jesus the Christ made for me. Oh, may I pour out my life's blood in His service, if necessary!"

God has answered his prayer. "In as much as ye have done it unto these my brethren, ye have done it unto me."

Bethany, W. Va.

## A Great Day for Congo.\*

E. R. MOON.

*It was a great day* for the Disciples of Christ and for missionary work in Equatorial Africa, when Mr. E. A.



Faris and Dr. Bidle, after searching for months for a place to open up missionary work were forced to take as a last resort the third-hand mission station, Bolenge, Congo Belge, Africa.

*It was a great day* when the work was well enough established to enable us to push up the Ruki, Busira, Tsuapa, and Momboyo Rivers and establish the work at Longa, Monieka, and Lotumbe and hundreds of out-stations far beyond.

*It was a great day* when the brethren of Oregon made possible that splendid battleship of our King, the "Oregon," that has saved old stations, made possible new ones, carried healing to many sick mission-

aries, and the Gospel of Light to hundreds of benighted villages.

*It was a great day* when the C. W. B. M. and the F. C. M. S. sent out their survey parties last year who explored the territory far up the Ubangi River to the northward and to the eastward and south into parts where no missionary had ever set foot before. But *it was a greater day* when, after recommending to our two boards at home that we have a joint work in the Congo, and after weary months of waiting, the telegram came telling us of the absolute union in the Congo of the work of the two boards.

Another mission society might have done as much for Bolenge as we have done, others might have carried on the great evangelistic work of Longa, Lotumbe and Monieka. Another church might have built the "Oregon," but I believe that no others could do what our united boards can, and by the help of God will do for the Kingdom of Christ in the great and needy fields that God has made us responsible for in Central Africa.

## The Other Half.

GEORGE A. CAMPBELL.

"More than half of our churches as yet do not give anything," read A. McLean from his annual report at the Kansas City Convention. This sentence struck me with peculiar emphasis. I thought surely we should have

\* Mr. Moon's burning words at the C. W. B. M. session in the Kansas City Convention.

the energy, the wisdom, and the organization to correct such a condition regrettable as this. The night before Mr. McLean read his report a prominent citizen of Missouri told me of two speeches made in a meeting called to promote the bond selling campaign. One speaker said that the farmers in

the Middle West were slackers. Another, in replying to him, said that the response of men everywhere was a matter of getting the cause properly presented, and if the propaganda were presented to the farmers with the same insistence as it had been presented to the city population it would be found that the country men would give just as liberally. The Young Men's Christian Association drive for funds, just concluded, has proved the latter speaker right. The rural communities of this State, at least, have wonderfully supported this movement.

Missionary giving also awaits missionary information and propaganda. The churches that have presented to them the cause of world-wide missions regularly and heartily are the liberal givers. The problem is to reach those that have infrequent services. I asked our District Superintendent, J. W. Weldon, to make for this article a tabulation of the missionary offerings of four classes of churches, viz., Those having full time preaching, those having half time, those having quarter time, and those having none or irregular preaching. His summary is illuminating. I submit it here:

I. *Twenty-five* full time churches, with 11,502 members, gave \$13,327.17, or \$1.07 plus per member.

II. *Forty-two* half or three-quarter time churches, with 7,746 members, gave \$3,020.47, or \$0.38 plus per member.

III. *One hundred and ninety one* quarter time churches, with 13,521 members, gave \$2,792.69, or \$0.20 plus per member.

IV. The less than full time church—233, with 21,267 members—gave \$5,813.16. While the full time—25, with 11,502 members—gave \$13,327.17. It is easy to see where our efforts should be placed. I don't think the full time church is doing its whole duty—perhaps about half what these 25 are capable of. If that be true, the less than full time church hasn't started to "first base" yet.

V. I am thinking of arranging for a distinctive convention, school, or conference for less than full time preachers and churches, to meet in



January, to study the problems and try to set out an "adequate program" for such churches. Sixty per cent of our strength is in such churches, and we are reaching ten to fifteen per cent of it. I believe it is possible to reach as much relatively as in the full time churches. What do you think?

I also asked a young lady who has access to an adding machine to make a comparative study of our churches of 150 membership and over, and those below that number. The number 150 marks an arbitrary line, but I presume most churches below that number are deprived of much missionary instruction. I well know there are many exceptions. Following is the comparative study:

	All Churches	150 or over	Less than 150
Total Membership....	142,880	91,385	51,495
" All Missions....	\$92,232.85	\$81,305.14	\$10,927.71
" Foreign Missions.	23,052.10	19,650.20	3,401.90
Av. per cap. All Missions per year.....	.64	.88-9/10	.21
Av. per cap. Foreign Missions per year...	.16	.21½	.06

No comments are necessary on this very revealing study. The figures support Mr. Weldon's analysis.

Now the cure is to get before the churches that have less frequent preaching the missionary appeal. Our



preachers must come to have a conscience upon this problem. The preachers of strong churches must come to have somewhat of missionary oversight of the weaker churches. In this day of automobiles, strong men from the centers of population can soon reach the churches contiguous. The district superintendents can help in organizing us to reach every church so that all our churches will be "unanimous" churches. The secretaries of our national societies I

should think could use all our preachers to help them in this work. The dignity of our brotherhood, the extension of the Kingdom, the salvation of our souls are at stake. In these days when the impossible is being accomplished on every side, let us undertake a great forward movement. We can reach every church this year if we will. The missionary evangelization of our churches this year should be easier than the evangelization of the world in this generation.

## Community Workers for China.

EVA R. BAIRD

We read with joy of the emphasis that the Men and Millions movement is placing upon life, and it is in the hope of making clearer a vital need for one particular kind of work that is written. The young women who are turning their faces toward the mission field have many of them been teachers, and we need



the best that you have to offer for the task before us of educating the girls of China. It has been my privilege to have a share in teaching the first group of girls in this district of a million, to have high-school training, and I feel with great keenness the opportunities in the educational field. The call for nurses whose support is provided is not being met. I can conceive of no greater service for a woman fitted by temperament and training than to come as a pioneer in this work and to pass on to Chinese girls and women some knowledge of how to alleviate pain. But I believe those departments of mission work are better understood by young women in America than our third department, which has always been classed in our reports and calls for workers as evangelistic work, or work among women.

### REAL EVANGELISM.

With all respect to the women who are professional evangelists at home, I do not believe that type of work makes a tremendous appeal to the average young woman graduating from college or university. And it is more or less a misnomer with us. All our work is evangelistic, there is no place on the mission field for any kind of an institution that is not, and the nurse or teacher has as much opportunity to reach the souls of girls and women as this third class of workers. The use of the word evangelistic in this connection I think has sprung from the fact that the woman who goes out into the homes and gives her time entirely to knowing the community in the most intimate way possible, is bound to give the word of life in a very direct fashion. Nothing else meets the need of humanity. To speak of our work as women's work is true, certainly we do not work with men; but I wonder if that does not have a vague sound to the alert American girl who wants to do a practical work. May I tell you about it, this great need that is not being met?

I speak from my own experience and observation in order to be concrete. Here we are in a city of seventy thousand people. We do not have the seclusion of women of which we read in India, neither do we have the freedom of America. The people are friendly, homes will open to us.

There is an enormous lot of calling to be done, friendly visiting, I believe you call it in settlement work in America. There was a time when it was difficult to conserve results of this kind of work because we had no center of activity. That day is past, thank God. We have here one center that is distinctively for women, besides that we have in our central church excellent facilities for any form of work that materializes, also a center in the west part of the city where the community worker is free to carry out whatever ideas she may have for neighborhood betterment. Two more centers of this sort are to be built in other parts of the city in the next few years. These centers provide for work among men and children as well as among women, but there is no necessity for clashing of interests.

#### SOCIAL EMPHASIS.

The nature of the work in these centers depends largely on the workers in charge. I do not want to give you the impression that we have anything like Hull House. West Gate would look very modest to western eyes. It cost something like two thousand dollars, I think, but it is adequate to the needs. In these centers work for children has a considerable share. The lack of public schools offers a special opportunity to interest the children in classes, games, etc., and both our schools and Sunday schools reap results from this more general work. Naturally all of this work should articulate with the mission hospital, with the boys' and girls' schools as well as with the church. The possibilities for classes among the women to learn to read, to learn the gospel, or, if you wish industrial work, are many. But all of these must be built on the friendship the worker is able to develop and maintain in the community. The contact she has with the community is the crux of the situation. There it seems to me is where the work must be done. It is quite possible that others may

have to take over the more organized work that grows out of this, that she may be free for this distinctive form of work.

#### HOW WE PREACH.

And what about preaching? Well, I suppose we do preach, but I am



A Chinese beggar woman. China has hundreds of thousands of these unfortunates.

afraid preaching to Chinese women might not stand a homiletic test, at least mine wouldn't. These centers of which I speak center around a chapel, and besides our regular church services, we have at least one public meeting for women each week.



Here we have our largest crowds, and many who come to these meetings have no real interest. Those who do we naturally grade into classes. My own method is almost conversational, you have to begin with something your listeners know something about, and fit your message to the knowledge of your audience. Here the difficulties of the language come in, and often the missionary does her best work in the preparation she gives her Bible woman. That brings up another question. What is a Bible woman? Well, a Bible woman is a Bible woman, and a good one is a present help in time of trouble, and a bad one—but we won't discuss that. A Bible woman is the best trained woman you can get to share your work, and with her you have a rare opportunity for team work. She can help you endlessly in matters that are native to her and foreign to you, and you can repay her by constant leadership along the lines that you have been favored and she has not. The training of Bible women is another distinctive field of work, but in the nature of the case the missionary who does that must be some one who has herself had considerable experience in the very kind of service for which the Bible women must be prepared.

I would not picture this community work as easy, there are many diffi-

culties to be overcome, and constant problems to be worked out, but I do not believe that the young women of America are looking for easy tasks. Here is a work that will call out all of the resourcefulness and all of the initiative of any young college woman, and with those qualities she will need infinite patience and a great faith. I believe I would put as the first requirement a passion for folks, the Christ spirit which looks with compassion upon the multitudes and then seeks them one by one. Of the fruitage I can only speak from what I know in my own life and that of others. "The hundredfold in this life" is given us. I remember when Mary Kelly was seriously injured by a fall, and I was the one to go to the Christian women's prayer meeting to tell them about it, that there were thirty women whom she had taught to pray whose entreaties went up to heaven for her. If friendships are among life's treasures, if leading people to higher plains of living is a worthy occupation, if saving people now is worth while, then here is a field of effort that will satisfy the young woman who is looking for a large service and is willing to pay the price. We are waiting for you in Luchowfu and Wuhu, in Chuchow and Nantunghow, and our need is very great. Come!

## India Coming to Know the Will of God.

GEO. E. MILLER, M. D.

Some say that India is not capable of the highest spiritual conceptions. Others claim that it is India which is to reach the Olympian heights. Indians themselves consider their spiritual assets at 100 per cent par. Datta, in his *Desire of India*, says, "India's wealth lies in her people. Their spiritual genius and their religious instincts are her best and



most precious treasure. Her greatest sons have ever been possessed with a passion to know the Real and the Infinite, and have pursued it with earnestness of purpose. Their children have entered into a heritage of spiritual capacities and ideals, the development of which may mean the enriching of the world."

It is difficult to know which of these attitudes is the right one. Perhaps both are too sweeping and final; but we do know that India IS seeking the will of God, and is finding it. Tradition has it that one of the wise men was from India. This is a most pleas-

ing tradition to contemplate; but, whether true or not, it cannot be gained that many in India to-day have seen the new star, and are seeking the place over which it rests.

It is claimed that India is so absorbed in contemplation that she does not recognize the real will of God, and is not willing to do it even when she does recognize it. There is much truth here, but I believe it is due to circumstances, and not to inherent trait of character. The people have had no opportunity. There is contemplation for the few, and thoughtlessness for the many. India's spiritual advisers have led the people to wrap their talents in napkins and bury them.

On the other hand, we of the West can learn of her to contemplate more, so that we may have a still clearer vision of our Father's will. Reciprocally we help each other. This is a thought which comes more and more to the missionary, and we realize the wisdom of God in raising up ONE Savior and instituting ONE great plan for all peoples. The temperaments of the nations shall be fused in the melting-pot of Christ's divine influence, and the metal which will come forth will be the pure gold of Spiritual Vision and Insight.

What assurance have we that India shall come to know the will of God? Ages of meditation find her farther away than in the beginning. According to Dubois, the so-called spiritual advisers of the land are the ones who care the least and have the smallest amount of faith in their deities. There is no limit to the blasphemies, curses, and abuse which they hurl at their gods under provocation. There is a well-known Hindu proverb which says, "A temple mouse fears not the gods." Knowing this, can we wonder that the people of India have had a thick, black curtain drawn between them and God? And does it not also give us the assurance that when Christ died on the cross, not only the veil in the temple of Jerusalem, but in all the nations the darkening and

obstructing veils were rent? It is in him that India is knowing the will of God. Her people now have a real Savior to lead them up the broad stairway of light. In Jesus they see contemplation and practical service combined and harmonized. To follow him is to go naturally from step to step and pass through door after door until God's presence is felt and his will revealed.

It was Jesus who led Pandita Ramabai to see that even widows are to partake of the scheme of redemption. He showed Chandra Lila that she did not have to wander from shrine to shrine to find God, but that he is ever present, and that it was His will that she reveal Him to others in the market places and at the bathing ghats. It was Christ who led Sayed Wilayat Ali to forsake all and suffer martyrdom for the new faith. The labor and pain and even blood of many other converts testify to the fact that India is capable of knowing and doing the will of God. It is hardly expedient to mention some of our own Christians who have found God and know his will, and who serve him with a zeal and steadfastness of purpose which it well fits us to emulate.

But not only our leaders, but even many in the rank and file are coming to know the will of God; for, just as in the long ago humble shepherds listened to the heavenly song while the wise men followed the star, so many of the humble of India have heard the song and looked upon the babe in the manger.

Let us not be discouraged because of our failures, of evil in our midst, because our raw recruits sometimes revert to divination and witchcraft. Do not our own grandmothers still fear the black cat and the spade in the house; and do they not still measure babes and put the string under the hinge of the swinging gate? If Christ could see triumph in twelve stumbling and untried disciples, and one of them a weakling betrayer, shall we not have equal courage and assur-



ance when we look upon the leaders amongst our Indian brothers and sisters? Had Jesus looked upon Judas only, he would have given up in despair. So we look, not to our Judases, but to our Johns.

There is one sure analysis by which we can tell whether God's will is known and done—missionary zeal. When Christians labor and suffer that their fellows may hear the great story and know the teacher of Nazareth, then we are safe in saying that they have come to know the will of God. Indians are obeying the Divine Commission, and in the face of scorn and persecution flame the message abroad.

If we still lack faith, then let us close our thoughts with this beautiful hymn of Ellen Lakshmi Goreh, realizing that an India which can produce a paean of praise will also come to know the will of God and do it.

"In the secret of his presence how my soul delights to hide!  
Oh, how precious are the lessons which I learn at Jesus' side!

Earthly cares can never vex me,  
neither trials lay me low;  
For when Satan comes to tempt me,  
to the secret place I go.

"When my soul is faint and thirsty,  
'neath the shadow of his wing  
There is cool and pleasant shelter, and  
a fresh and crystal spring;  
And my Savior rests beside me, as  
we hold communion sweet.  
If I tried, I could not utter what he  
says when thus we meet.

"Only this I know: I tell him all my  
doubts and griefs and fears;  
Oh, how patiently he listens! and my  
drooping soul he cheers.  
Do you think he ne'er reproves me?  
What a false friend he would be  
If he never, never told me of the sins  
which he must see.

"Would you like to know the sweetness  
of the secret of the Lord?  
Go and hide beneath His shadow—  
this shall then be your reward;  
And when'er you leave the silence of  
that happy meeting-place,  
You will bear the shining image of  
the Master in your face."  
Mungeli, C. P., India.



Mr. and Mrs. F. V. Stipp and working force of the Northern Filipino Mission at Laoag, P. I. These are evangelists, volunteer workers, teachers, hospital assistants and Bible women.

# CHRISTIAN ENDEAVOR DEPARTMENT.

Colin J. Robertson, pastor at Gibson City, Illinois, varies the Endeavor program in this manner: "One Sunday evening will be spent in reading and discussing and asking questions on a few chapters of a missionary book. The book we have started is "Sunshine and Shadow," by Mrs. Shelton. Another evening in the month will be spent on the regular Christian Endeavor lesson. A third evening will be taken up with the presentation of a missionary play, and a fourth evening with an illustrated lecture on the work in some one of our fields." There is missionary life in such a church.

## RED HOT MISSIONARY FACTS.

If you want to warm up these cold days, get a Traveling Library of ten live missionary books from the Foreign Christian Missionary Society. A fee of fifty cents and postage is all you have to pay to get them. Return the books in sixty days, or better still, buy them at fifty cents per copy. Why be ignorant about Missions when you can talk authoritatively at such a small cost?

## "TWELVE CHRISTIAN ENDEAVOR MISSIONARY PROGRAMS FOR 1918."

A leaflet with the above title has been prepared by Miss Cynthia Pearl Maus for the Joint Committee on Missionary Education. The programs are interesting and original and will be welcomed by the Missionary Committee of our Endeavor Societies. Write to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio, for definite information in regard to this leaflet.

## AN INTRODUCTION.

Fellow Endeavorers, allow me the pleasure of introducing to you four new Life-line Societies: Allendale, Illinois; Normal, Illinois; First Church, Seattle, Washington; and Central Church, Buffalo, New York. Allendale will support C. Valera, Vigan, Philippine Islands; Normal will support H. Sabat on the same station; Seattle will support P. Bringas at the same station; and Buffalo will support Chang Gin-hwa at Chuchow, China. All of us are happy that these Societies are really doing things to carry Christ's name to the Christless millions. Of course, Christian Endeavorers, it is possible for

a Society to accomplish nothing worth while during the year. Perhaps no one will disturb you while you are doing nothing—you would not even be arrested for vagrancy—but what wide-awake Society would be satisfied to do little when it could do so much? Why not be on the map? If you will accomplish something progressive like the Societies at Allendale, Normal, Seattle, and Buffalo, we shall be delighted to let the friends know that you, too, are of the conquering type.

## ONE HUNDRED PER CENT.

There are only three Endeavor Societies in the Christian Churches at Fort Wayne, Indiana, but all three are Life-lines in the Foreign Society. The third, or East Creighton Avenue Society, supports Egawa San at Tokyo, Japan; the West Creighton Avenue Society supports Petelo Jo at Lotumbe, Africa; and the West Jefferson Avenue, or First Society, supports Balchand at Bilaspur, India. All live cities and towns can do as well. That represents young Christians really working at the missionary task.

## STUDY.

If you are an idler, do not read this. If you are an Endeavorer you will be accustomed to work and will like study. The mind is not like an empty quart measure, waiting to have something poured into it. It is a wonderfully arranged physical organ with neurones, nerve centers, synapses, etc., ready to make connections and associate ideas of various kinds. Now what kind? I am ambitious to think of something definite Christianity has done when Africa is mentioned. I hope to be able to name many missionaries and understand something of the social structure of China. I am hopeful that India will be something more than a big, hot country jutting out into the Indian Ocean. Japan should indicate to an Endeavorer's mind a great field for persistent, difficult Christian labor. You cannot have any real knowledge of these lands without study. The preacher tells you good things, but you do not remember things told you like you do facts you acquire by study. Study is hard work. Can you measure up? Will you pay the price? Accurate information will be worth worlds to you. Perhaps God can use your life in some



wonderful way when you are ready. Have you done your part? Write a letter to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio, and a mission study leaflet will be forwarded to you. The books are not expensive. Why not begin the new year prepared?

#### NOTHING SUCCEEDS LIKE SUCCESS.

The Christian Endeavorers are up early these days. Why should we Endeavorers hesitate to enjoy a little chest expansion when the reports from the Societies indicate a gain in missionary giving of \$603.48 over October and November of last year? Some people fail to enjoy good things in life because of a superstitious fear that evil might befall them. We do not believe in such quackery. We enjoy the blessings that we have now, even if we never have any more to enjoy. Did your Society help make this gain? Will your Society help guarantee "Over \$15,000" for Endeavor missions this year. I believe in you. The Damoh work needs you. Help make good.

#### IF YOU ARE NOT BLIND.

There is plenty of talk these days, but I like pictures. I hope I never get so old that I tire of instructive pictures. Beauty and instruction are combined in the views of the Damoh Orphanage work sent out by the Foreign Christian Missionary Society. These stereopticon slides are lent to you for the asking. The only cost you bear is to pay expressage both ways. Other excellent sets of slides, with printed lectures, which help make missionary meetings very attractive, are: Our Mission Work in China, Japan, India, Tibet, Africa, Philippine Islands, Medical Missions, Livingstone by Canoe and Caravan, Among Central African Tribes, and a set containing a few views from each field. Address Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio, giving first, second, and third choices of dates.

#### "LOOK ON THE FIELDS."

Guess what will happen February 3? Yes, it will be the best day ever for Christian Endeavor Day, and the Societies will give \$18,000 to further Christ's interests in heathen lands—provided your Society does its part. You say, "Fort Wayne will do so well we will not need to take part?" Fort Wayne will do its part—all three Societies—but you must not injure the cause by failing to do yours. Did you know that

some of the little Societies are surpassing the big Societies not only in proportionate giving, but even in gross receipts? Any Society can greatly increase its offering if it will use the Endeavor Day program, "Look on the Fields." This excellent program, the last part of which is a missionary demonstration entitled, "The Challenge of the King," was written by Miss Lucy King DeMoss, especially for Christian Endeavor Day. The program is deeply spiritual, the songs inspiring, and the lines are not too long for memorizing in a short time. A Herald makes proclamation that volunteers are wanted to carry the message for the King of kings. Volunteers from China, Japan, India, the Islands of the Sea, and a Mohammedan, indicate their readiness to proclaim the religions they know best. The Herald reminds them of the limitations of their religions and the "Knight of Christian Endeavor," properly panoplied, steps forth and is commissioned to take the word and go on the errand for the King. The volunteers beg to go, too. The Herald consents that they accompany the gallant Knight to the Churches of America that they might awaken them to the importance of this critical hour in Christianity's expansion. This is a nobly conceived program and will be a credit to any Society that has sufficient pride in its work to prepare it well, and execute it with the snap and enthusiasm that it requires. The programs and the offering envelopes are free to your Society if you will send the offering to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio. Write to us immediately. Good Societies will present the program. Is yours of that type?

#### WHAT HAVE WE DONE TO-DAY?

We shall do much in the years to come,  
But what shall we have done to-day?  
We shall give our gold in a princely sum,  
But what did we give to-day?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,  
We shall speak the words of love and cheer,  
But what did we speak to-day?

We shall reap such joys in the bye and bye,  
But what have we sown to-day?  
We shall build us mansions in the sky,  
But what have we built to-day?  
'Tis sweet in idle dreams to bask,  
But here and now, do we our task?  
Yes, this is the thing our souls must ask,  
What have we done to-day?

# "The Door with a Thousand Dents"

The study of the Continent of Africa and the work of Christian missionaries within its boundaries brings to light a wealth of romance, heroism, and triumphant victory.

**Hundreds of Churches** will use "The Lure of Africa," by Cornelius Patton, during the winter months in Mission Study Classes, Missionary Societies, Christian Endeavor Societies, Mission Circles. Cloth, 60 cents; paper, 40 cents.

Many Women's Societies will use "An African Trail," by Jean Mackenzie, at the regular monthly meeting of the Society. Cloth, 50 cents; paper, 40 cents.

## THE GOOD NEWS STEAMER OREGON

"HOW TO USE 'THE LURE OF AFRICA' IN THE SUNDAY SCHOOL," by Bert Wilson, is an excellent manual for the Missionary Secretary of the Senior and Adult Departments of the Sunday School, or the leader of Mission Study classes. This, ordered with a copy of "The Lure of Africa," 5 cents. 10 cents, separately.



"THEN AND NOW IN AFRICA," Little Journeys, Series Three, by Lucy King DeMoss, is for Platform use in the Sunday School Junior and Intermediate Departments, when school is graded, for Triangle Clubs and Junior Bands. The brown paper Outline Map with margin for the poster pictures; the Mohammedan Crescent and beautiful scarlet Cross are included with the Handbook—also, a good detail map of Africa. 20 cents for entire set.

## CARRIES THE GOSPEL TO AFRICA'S WAITING MILLIONS

(Miniature of poster—actual size 15 x 21 inches)

Your school will miss much of the inspiration and enthusiasm that come from a United Campaign of Mission Study if it does not **ORDER THE ABOVE SUPPLIES AT ONCE** and begin the lessons on Africa in the various departments.

**The Joint Committee on Missionary Education:**

ROBERT M. HOPKINS

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ORDER FROM

**The Foreign Christian Missionary Society**  
CINCINNATI, OHIO



# Biographical Sketches of Our Missionaries.

## MISS KATE V. JOHNSON.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Miss Kate Johnson was born in St. Louis, Mo., November 5, 1860. The family had removed from Jeffersonville, Indiana, in the late fifties. Miss Johnson's



mother, Mrs. E. F. Johnson, was brought up in the Methodist Church and was always deeply interested in the work of foreign missions. Brother Benjamin Franklin once visited Jeffersonville and preached there. Mrs. Johnson learned the way of the Lord more perfectly and was buried with her Lord in baptism.

However, in St. Louis there was no Christian Church in those days and the children attended the North Presbyterian Sunday School. Those were faithful Sunday-school teachers who never failed to impress the children with ideas of world-wide conquest for Christ. In 1867 the father died and Miss Johnson's widowed mother was obliged to earn a living for herself and her three children. The public schools of St. Louis were under the supervision of Dr. William T. Harris, and Miss Johnson attended the public schools there for several years. In 1875, Brother O. A. Carr came into the neighborhood and preached a series of sermons on first principles. Miss Johnson and her mother

attended these meetings. Brother Carr's discourse on "Baptism—What Is It and What Is It For?" was so simple and convincing, and Miss Johnson confessed her faith in her Savior and was buried with her Lord in baptism.

This was in January, and a few months later the struggle with poverty became so severe that Mrs. Johnson and her children returned to Southern Indiana, locating in Madison. After taking a teacher's course in the Normal School at Lebanon, Indiana, Miss Johnson began teaching in the public schools of Madison.

There was an excellent church of Disciples in Madison and there was work to be done in the Sunday school and C. W. B. M. Auxiliary. The Christian Standard was always in the home and all the family was deeply interested in the new missionary ventures of both the F. C. M. S. and the C. W. B. M. The earnest appeals made through the Standard for single lady missionaries to go to Akita, Japan, to teach in the boys' school, led Miss Johnson to write to Brother McLean on the subject, and the correspondence resulted in the appointment of Miss Johnson to go to Japan with Miss Calla Harrison, who was the first lady graduate of Hanover College. They sailed from San Francisco June 12, 1886, and reached Akita July 17, 1886.

Brother C. E. Garst came out to meet them and welcome them to their home and work in Akita. Mrs. Garst had been there continuously for sixteen months, after the death of Sister Josephine Smith, without the companionship of any American woman.

The first year in Akita was spent in the study of the Japanese language, and several hours each day were spent in teaching English in the boys' school. The second year some work for the women was begun. A class in Sunday school, taught in the Japanese language, was one of the indispensables in those days. The students did not understand enough English to comprehend the teaching of an English Bible class. There was no language school and no Japanese women in Akita who could speak English. So the first missionaries learned to speak by speaking to "do by doing," and after two years of practice, Miss Johnson conducted Bible classes, Sunday schools, and did evangelistic work in the various stations

and towns where work was carried on. Evangelistic trips were taken regularly after the first year. Teaching the Japanese Bible at each station—Honjo, Sapata, Tsuruoka, Yamagata, Yokote, Noshiro, Inai, Ani, Tuchizaki, Yunihamu, Atami, Ito Machi, Hachioji, and many other stations, besides classes in cooking, English, home economics, and knitting in many of these places.

In 1890 the Japanese Mission decided to turn the work in the north over to faithful Japanese workers and start a new work in Tokio. Miss Johnson removed to Tokio in 1890 and from that time her main work was in Honjo, Tokio.

As there was no girls' school and we were in sore need of helpers, a few orphan girls were received into Miss Johnson's home. These girls were supported largely by contributions of personal friends, and about sixty girls have been cared for from the beginning. The first aim was to make of them *good women*, and then they were taught to earn their own living. Some

became school teachers, some kindergarten teachers: sewing, cooking, and music were taught, and all of them taught Sunday-school classes. Only one of them became an evangelist's wife and depends upon mission money for her support.

Now, after thirty years spent in Japan, Miss Johnson has returned to the United States and her work in Japan is over. May her work for Japan continue until all Japan becomes Christian.

When Miss Johnson went to Japan there were no living-link churches, but for the past ten years the church at San Diego, California, has supported Miss Johnson and Brother Crabtree, and his congregation have given of their means—their money, their prayers, and their friends have become a part of the work in Japan. Several San Diego ladies visited Miss Johnson in her home and took a deep interest in the work. May their work and interest in world-wide missions continue until every nation has become followers of the Christ.

## AMONG OUR MISSIONARIES.

### About the Workers.

W. H. Erskine, Osaka, Japan, reports one baptism. He writes that the new building is progressing very well.

Miss Jessie J. Asbury, of Sendai, Japan, has fifty young men enrolled in her Bible classes. She is studying the Bible with them and giving them a knowledge of the English language.

C. E. Robinson, of Osaka, Japan, reports two baptisms, one at Gose and one at Kizugawa. The work in the schools and kindergartens will be resumed on the 10th of December.

Geo. B. Baird, of Luchowfu, China, writes that the mission has purchased an excellent location for the Boys' School, and has contracted for the construction of some of the buildings. The Sunday-school attendance averages about 150. The largest attendance was 220.

H. C. Hobgood, of Lotumbe, Africa, attended the joint language meeting of the Congo missions. There were two representatives from each. Their purpose was to determine the words to be used in a union translation of the New Testament, which is hoped will be within the next two years.

This union translation will mean a distinct advance in getting the Word of God into the minds and hearts of the people.

Miss Mary F. Lediard, of Tokyo, Japan, writes: "We have had five legal holidays this month, celebrating various Japanese festivals, together with our own school picnic and dedication day. The school is twelve years old, and considering the difficulties, the growth is marvelous. We look forward with great hopefulness.

A letter from Miss Rose T. Armbruster, of Akita, Japan, states that coal is \$15.00 a ton, and this for a quality of soft, poor coal, while wood has also greatly advanced in price. She states that she had some difficulty in getting the wood for the heating of the house there, but now thinks that they have enough on hand until spring.

C. E. Robinson, of Osaka, Japan, writes of the great address recently given in that city by Miss Uta Hayashi, who is at the head of the Japanese Women's Christian Temperance Union. He states that she is the Frances Willard of Osaka, Japan. The rooms in which she spoke



were too small to accommodate the great audience which gathered to hear her. It seems that Japan is advancing rapidly in the temperance reform.

Leslie Wolfe, of Manila, P. I., reports fifty-three baptisms for the month, twenty-four of whom were at Pila, where a new congregation is constituted, nine at Baliwag, seven in Manila, and two lepers at Harden, on the Island of Palawan. Marcus Ramos and his wife are building a chapel in their town of Moyundon. The average Sunday-school attendance at Manila for the month was 759.

Dr. W. E. Macklin, of Nanking, China, is translating articles on hygiene and the commercial press is circulating them all over China. The commercial press has published another book on hygiene which he has translated. Dr. Macklin has an anti-cigarette tract which the commissioner of the district has circulated for the good of the city. In addition to his other work, Dr. Macklin has prepared a poster on the epidemic of scarlet fever, for the health commission.

C. E. Benlehr, of Damoh, India, writes that for weeks they have been tramping the hills, boating on the lake, and attending the social and religious gatherings at Naini Tal. He writes that every day was a good one. The last week of September was spent in the annual church convention for a conference of all our Indian churches held at Damoh. He writes that it was a helpful gathering and gave evidence of growth and development among the Indian churches.

Dr. L. B. Kline writes that the Vigan Hospital treated over 21,000 persons last year. The opening of the dispensary at Bangued has proven a great success, and co-operating with the Anti-tuberculosis Society opens a large field of usefulness in that direction. Dr. Samonte is getting his hand in. From the standpoint of a working staff, we are better equipped this year than ever before. Dr. Samonte is superintendent of the Sunday-school here in Vigan, and the whole staff takes active part in the Sunday afternoon work.

Mr. and Mrs. T. A. Young, of Fukushima, Japan, writes most encouragingly concerning their work in their field. They say that the most encouraging feature of the work is that of the Bible schools. Everywhere they are flourishing. The main schools we have here in Fukushima, together with its three branch schools, has eight hundred children enrolled. We are

working for the goal of one thousand here in the city of Fukushima alone. The most pressing need in all Japan is a definite movement toward the evangelization of the millions in the country places.

Dr. W. E. Macklin, of Nanking, is keeping up his strenuous work as in the days of old. He writes: "Besides my regular work, I have spoken in the Kuling Ladies' College on 'Economics.' I spoke in the University on 'Luther,' and several times for the agricultural students. I have spoken on Luther at our two chapels and at the Y. M. C. A., also have talked upon Wycliffe. We had civilization moving pictures and I lectured from the pictures. The fund was to go to the Chinese flood sufferers. I dined with the governor and next day with the leading general under him. It is good to be on good terms with the powers that lead.

J. E. Moody, of Bilaspur, India, has been selling many books in recent months. He writes: "We are especially successful in selling a gospel and religious pamphlets and little song books. We sold as high as seventy of these in one day in my party among the villages. We had a compounder with us and were especially successful this time in selling our medicines for the sick. We sold about \$10.00 worth of medicines, all told. They never give the value of the medicine, but pay the same for every kind. We usually charge one-half of a cent for writing their name and then one-half a cent for the medicine. The people are very poor, indeed, and we cannot charge them much.

G. R. Baird, of Luchowfu, China, writes that the boys' school opened with a large increase of twenty new students in their central school. There were four new students in the West Side and twenty new students at one of their schools out in a country village. The total of his group of schools are one hundred and thirty boys. He states that the new building for the boys' school is going up rapidly and will be ready to open next term. He also writes that his first year of high-school class has seventeen boys in it who are very promising. He says that yesterday was China's Fourth of July. Our boys staged the Revolution of 1911 in an interesting way to a large audience.

Mrs. Velma A. Miller, of Mungeli, India, writes a very interesting letter concerning the touch which she has with the native people in her home. She says: "So

many village people come in to see the bungalow and visit with us. The first thing the people do is to ask to hear the organ played. Regardless of what I am doing, I always take time to play some for them and they think it is a most wonderful thing. The other day I noticed some village people saying salaam; that is, bowing in their Hindu way to our big lamp. I try to talk to them, if they can understand plain Hindi; if not, some of the servants talk with them and give them little teaching. I heard one of the servants giving a little Bible story the other day to these visitors."

In an interesting letter from Margaret Darst, head of our girls' school in Chuchow, China, she speaks of the harvest season as follows: Full harvest is being brought in now. The streets are gay with persimmons, pears, and other fruits. On market days the streets are packed. You wind in and out between baskets and children, baskets of chickens, rows of squealing pigs tied up by their legs, stalls of braying donkeys and lowing cattle, besides bundles of hay, peanut venders and medicine men and tinker stalls, etc., until your head almost swims. Also the egg man has his place as well as the candy man. One can buy almost anything he wishes on these market days.

An interesting letter comes from Miss Grace Taylor, who went out to Nanking, China, four years ago for a short term of teaching English in the Nanking University. She writes: "When I came to China, three years ago, I was not at all sure that I was ready to spend my life here, but now I know that there is nothing else that I want so much to do and it will be a great sacrifice to me if I have to give it up or even postpone it for any length of

time, for I shall not give it up even if I am not able to come back after my year at home." Miss Taylor, now that she has spent this term in teaching on the mission field, wishes to return to China as a missionary after her furlough home.

Frank V. Stipp, of Laoag, Philippines, writes: "This has been a time of mountain top and valley experience for us, as you may imagine. The going of our little one has left us with sad hearts and yet the Lord has so abundantly blessed our feeble efforts that we are fired with enthusiasm again for the work. We are greatly encouraged by the coming of Miss Eberle. We trust that nothing will prevent her arrival as scheduled. Her fellowship and service will be of great help to us in the Island. The whole territory north of Manila, comprising several of the largest provinces of the Island, will be without any physician, whatever, since Dr. Kline has gone home for his furlough from Vigan."

Miss Rose T. Armbruster, of Akita, Japan, writes: "The Methodist Episcopal, German Reformed, and four Sunday schools had a union rally yesterday afternoon in the Public Hall. In spite of a heavy rain, some 200 children and 160 adults came, and a very nice program was carried out. We are trying to inform the people of this city of the good work being done in the Sunday schools. Each child carried a small paper flag with a red Roman cross on it and these were waved as they sang, "Lift High His Banner," making a very pretty sight. The three churches mentioned above are holding a union celebration of the four hundredth anniversary of Luther, by having special evangelistic meetings for four nights."

## Letters from the Field.

### CHINA.

#### A CHRISTIAN CHIEF OF POLICE.

Nantungchow is peculiar in having a Christian chief of police. He is really trying to reform the life with which he comes in contact. Instead of the old-time custom of leaving prisoners in dungeons he has organized chain-gangs, where his prisoners work in the open air, with their punishment reduced for good conduct.

A short time back a number of storytellers came to town. (The Chinese storyteller takes the place out here of the bard of

medieval Europe.) These men were telling filthy stories. He immediately made them leave the town.

A few weeks ago a number of priests started the rumor that a spirit which had the power to heal diseases had entered a tree near the North Gate. They had set up an altar and were soon doing a thriving business. Hundreds were going daily for help. He sent over, arrested all the priests, told them they could not deceive the people thus, and only let them go when they had sent out a denial of the virtue of the tree and had taken away the altar.



## REPORT OF E. P. GISH.

At this writing I am happy to report most unreservedly that this year has been the happiest of my life. Christ's "Lo, I am with you" is my only explanation of this joy, for in addition to the problems that try all of us, I have had a very distasteful betwixt-and-between feeling. Last year I had the inspiration of a new task. This has gone. As regards the work, I am neither new nor old, and dare not be hot nor cold. In the very nature of the case I have a sort of a "spewed out" feeling that cannot be relieved by blaming somebody, for there is nobody to blame. After an active and happy ministry at home, this feeling would have made me very unhappy had the Master not kept his promise. I am living in eager anticipation of the joy and fellowship the future holds in this great service.

My main occupation has been language study. After such an introduction to this task as the Language School gives it is but natural that progress should seem very slow when you first have to resume the responsibility of initiating plans as well as absorbing what is given you. Progress has seemed to me exceedingly slow. But I want you to know I have not been, nor do I intend to be discouraged in this study.

In November we had a most helpful meeting extending over two Sundays. Dr. Stewart gave the two Sunday morning addresses. Other men who preached during the week were Li Ho Fu, Alexander Li, and Chen Li Seng. Out of this meeting grew an enquirers' enrollment of 91 men and enough women to raise the total to between 140 and 150.

At the last meeting of our Church Committee we voted to hold services and conduct Bible classes in as many homes as would open to this sort of work. The response of the members both in offering the use of their homes and services was most gratifying. We believe there is reason to hope great things from this kind of work.

In keeping with a recommendation of the Advisory Committee that plans for our church building should be drawn up, we have done what we could in this direction. At present we are waiting to see if we can purchase the property which we have rented for so many years. Dr. Macklin and Mr. Meigs have tried for years to buy this property. We have heard recently that it is now for sale. If this be true it seems providential indeed that, just at the time we are considering plans that will so vitally affect the work in South City for years to come, this boon should come to us.

Throughout the year I have continued my

class in the Bible School, partly in English and partly in Chinese. This term I have been teaching three hours per week in the day school. In the fall I spoke twice through interpreter to the personal workers; have preached twice through interpreter and made one effort to preach in Chinese. Best and most important of all, I consider, have been the opportunities I have had of getting acquainted with the field and the men. The fellowship with Hsia Gwan Hsing, Wang Hsia Ling, and other men in the church, as well as other pastors of the city, has not only raised my anticipations for the future, but added definitely to my own life.

We have been very grateful for the continued oversight and sympathetic interest of Mr. Sarvis, and hope his connection with the work may continue next year and in the years to come. Dr. Macklin's long and faithful work among the people in South City has left a heritage the true value of which I have only begun to learn. We shall surely be reaping the fruits of these labors increasingly in the coming years. May God still add many years to his ministry of love.

NANKIN.

## CHUCHOW JOTTINGS.

W. REMFRY HUNT.

We welcomed Dr. Osgood back to Chuchow and arranged for the government schools to meet *en masse* in our Central Church building. Dr. Osgood gave an address on his home trip and experiences in America. Mrs. Hunt organized a fine social evening at our home and a continual stream of Chinese friends came.

Evangelist Shi is doing good work back in the Chuchow field. He is building a small guest room at Wwoee with his own moneys.

Evangelist Djang Sangseng, at Chuan Dziao, has established two out-stations in connection with his own mission station and does prison work also. He is growing in grace and usefulness.

The Chuchow Church does much quiet, unrecorded work of relief among its poor and needy. Another Chinese evangelist who has assisted A. R. Bowman will associate with pastor Koh in Chuchow and will train the inquirers who are being prepared for baptism. Mrs. Hunt's motherly work among the women sheds a gleam into their home life.

In our large district in Chuchow, with some twelve churches and out-stations, only a very few of these are costing the mission any money for rents. Evangelist Wei supports the two river out-stations. Chuchow supports property at Da Machan.

Chuan Dziao stands for support of Goo Ho Tsih. Kwan Wei is property owned by the church at Chuchow. Shi Kia Tsih, evangelist, preaches and earns his living by selling medicines. Besides this the Chuchow Central Church helps two small missions near Chuchow, one at Fifteen li Bridge, and another at Small Grass Mountain. So it will be seen that Chuchow is fruitful in the line of self-support.

The immediate need of Chuchow is an added staff of trained evangelists and better equipment in our reading rooms. We need, too, the mighty animus of a strong spiritual revival in our midst.

### A BUDDHIST MONASTERY.

EFFIE B. MC CALLUM.

On the summit of Pan Hua Shaw, about thirty miles from Nanking, is located an ancient Buddhist monastery. It was a beautiful May day when thirty of us from the Language School, together with two Chinese teachers, visited the monastery. We climbed the well-worn rock-laid path for six miles up the hillside, on foot or in sedan chairs. It was a holy day for the monastery, and the courts were crowded with Chinese devotees and visitors. A thousand young priests early that morning had had their heads burned with the twelve round spots, the insignia of their office. The burning is done by placing twelve piles of powdered incense in three rows from the hair-line back to the middle of the head, and as the young priest kneels in his devotions, these are lighted and the indelible scars burned in. This ceremony represents his ordination into the priesthood, and each burned spot represents one of the things of the world he had renounced.

We reached our destination just as they were sitting down to their noonday meal. It was an impressive sight, as over three hundred priests, dressed in their yellow robes, the high priest on a platform behind his small table, lit by candles, raised their rice bowls with both hands to the side of their mouth and chanted in concert for ten minutes before eating. Then they all sat in long rows, with heads bent as they ate their rice and vegetables. Their curiosity over the foreigner tempted very few to look up.

About seven hundred priests make their homes there, but on that day there were two thousand priests. The temple site is wonderful, commanding a magnificent view of rolling blue hills and the Yangtse River valley. The structure is typically Chinese, with its alternate rooms and open courts, with one large open stone court in the center from which all other parts may be entered.

In the temple proper are beautiful bright colored satin embroidered hangings in rows before the Buddha on the lotus leaf. His eighteen disciples are arranged on either side of the room, and before them all burned incense. Here we saw many priests on their prayer mats, muttering their prayers and bowing their heads to the floor. At another shrine we saw one of the priests shake out one of a number of long sticks, on which was a number when found in an old soiled book told the fortune of the little old man who waited for it so eagerly.

The priests lead a very devout life, rising early for prayer and study of the Buddhist classics, and spending much time in contemplation and silent meditation. But how sleek and well-fed they look! When you see them you cannot but contrast their lazy life with the great mass of poor hard-working Chinese on whom they live.

Another strong contrast can be seen in the temple. With all the fine hangings and brightly colored gods, no picture can show the dirt, mold, and confusion of teapots and cooking utensils to be found in a Chinese temple. It makes you think of Christ's denunciation of the scribes and Pharisees when he said they were like "white sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness."

NANKIN.

### INDIA

#### HEALING IN THE RAIN.

DR. C. C. DRUMMOND.

Our rainy season here usually closes about the middle of September, but this year we had heavy rains throughout the month.

However, in spite of the heavy rains and bad roads we had many patients at the dispensary from the villages. The continued heavy rains seem to have increased the amount of sickness. According to our records, we treated more out-patients than usual during September. The report is as follows: Total number of new cases, 1,044; in-patients, 9; surgical operations, 28; and the total number of attendances (treatments) at the dispensary is 2,480, or an average of 99 patients a day for the working days of the month. We had to refuse some surgical cases as we did not have time nor strength to perform the operations required.

The evangelists helped us in the services with the patients. During the month I preached three times at the English service, and on two evenings taught a



Bible class of Christian young men who are attending the high school.

On account of the rains the evangelists could do but little work in the villages, but with the close of the rains that work will commence again. We are now having Bible classes for the Christians, preparing them for the special campaign that we hope to have this cool season.

Last year an epidemic of plague interfered with our special campaign and we fear the same will be true this year. Plague has broken out in town and during the past two weeks several have died of it. It is not spreading rapidly, but there is every indication that it will spread through the town.

We are pleased to hear good reports of the work at home. We are glad that the receipts of the Society have been good this year. We have been worried lest we would have to cut down our work.

India is in a state of political unrest just now. However, this really affects but a comparatively small number. The vast majority of the people in India know but little about the political situation.

Haarda.

## AFRICA.

### IN THE DEPTHS OF THE FOREST.

HERBERT SMITH.

I am out on a preaching tour. This is the twenty-fourth day out, and have some five or six days yet to go. The last three days we have walked about fifty-five miles. It is raining to-day so we are resting. Up until now the trip has covered some 225 miles. More than half of this trip has been over territory we missionaries have never visited, and in dozens of places not even one of our native evangelists has ever been.

I think the trip will have good results. Most every night we have shown the pictures of the Life of Christ. These pictures always bring a crowd and after you have overcome their first astonishment at the pictures, they listen well. At one village where we have evangelists, we showed the pictures for three nights. Each night the crowd grew larger and the interest greater, even though the same pictures appeared two or three times.

The Christians who are with me made up mostly of school boys and young men. Only two are full grown men. But we have got along splendidly and each has carried his load without trouble. I surprised the one white man I met by telling him that two-thirds of those who were with me could read and write.

I am now in one of the guest houses of the chief of Tkongo. He is some chief in his way. He has almost as much power over his villages as if he were a Kaiser. Last night they showed me a great horn made of ivory and carved wood. This piece of ivory would be worth about \$50 at home. This horn is used as a bugle in case of native fights. This village is on the border between the district of Equator and the district of Lac Leopold II, and they have quarrels once in a while. We have an evangelist in this village and I notice that the people are much more interested in the gospel than in the former village.

But the fear of the white man gets to be quite humorous. Yesterday afternoon the village elders came to bring me the usual presents of chickens, eggs, dried meat, plantains, and corn. A crowd of women and children came to watch the presentation. I talked to them for a while and suddenly I got up from my chair to get something from a trunk. The children thought I was after them. They fell over one another trying to get away. They soon saw the joke, however, and came back.

I have stood the trip, so far, very well, and so has everybody with me. Pretty tired every night, but usually slept like a top, in the tent Des Moines Sunday School gave me, and was ready for the next day's march. Anxious now to get back to Lotumbe. Hope you are well and also your family.

Lotumbe.

## PHILIPPINE ISLANDS.

### CHEER FROM LAOAG.

F. V. STIRR.

The report of the work of the Christian Mission in Ilocos Norte for the past quarter is the best and most encouraging that I have ever been able to make. If human observation is reliable we have cause for rejoicing and thanksgiving. The number of reported baptisms reached a total of eighty-seven, the highest since I have taken charge of the work. This is a most significant fact, since this number was not due to any extraordinary cause or the reaping of a specially prepared field. The baptisms were well distributed throughout the field and among the various evangelists, showing a steady and sure growth on all sides. The Sunday school record is good also. The average attendance was well over two thousand, meeting in a hundred regular classes. The Laoag Bible



School itself is close to the thousand mark.

Work is being done on three chapels. Two will probably be completed within the present month. The third has a firm frame work and is covered with the precious iron roofing, the price of which has now gone out of our reach. We are glad to see that the brethren are beginning to realize that these buildings are theirs, to build and to care for and to use.

The hospital has had a most flourishing quarter. Due to the small number of operative cases, the finances have fallen behind a little. However, the out-patient work has been normal and the in-patient work has broken all previous records. We are beginning to realize the fruits of the patient labor of the pioneer doctor of the Ilocos country. The native doctor, a young Christian recently graduated in the States, is meeting the highest expectations of the mission.

We can see no other cause for our victory this quarter, except that God has been with us. This is the worst season of the year, with heavy rains almost every day which makes travel most disagreeable and sometimes impossible, because of swollen rivers. The lone missionary family has been kept busy dodging from one place to another in the attempt to reach as many places as possible, and has been able to cover practically the whole district. However, the human factor alone is not enough to account for the results; it is the human effort multiplied by the same hand that multiplied the loaves and the fishes that has wrought the victory, and to him we give the glory. We count it a wonderful privilege to be in such a partnership.

Laos.

## JAPAN.

### THE NEW INSTITUTE AT OSAKA.

W. H. ESKINE.

You will rejoice to know that the Institute building has been dedicated. Had Dr. Harada, of the Doshisha, deliver the address. It was a great one and held up the Christian Ideals in great shape.

McCoy came as a mission representative and did good work preaching as well as speaking at the dedication while in Osaka.

I have had a photo taken of the building, also of the inside as it was decorated for the dedication, and hope to send a copy of the same to you in a few days. You can then forward the same to Mrs. Christy. I hope to get postal cards for use in Japan. The boys' department gave

thirty-three yen, or \$16.50 Webster Dictionary, and the girls' school gave a large vase.

The boys' school is still doing good work, more than running expenses so far. The girls' school is keeping up, but we are planning for greater things in that school as soon as we get the government permission to open a school for girls. We call it a club and do the same work.

Many thanks for your interest in the kindergartner for Osaka. I want a woman who can handle girls in the afternoon school also. Send the best you can get.

### FROM DISTANT AKITA.

L. D. OLIPHANT.

In the middle of September a large festival was held here for two days. The streets were decorated in true Japanese style and pageants were arranged representing scenes of the samurai period. Thousands of people crowded the streets to see the flimsy dancing and amusements that were provided. Evangelistic services were held each night and hundreds of tracts were distributed. Many listened eagerly to the messages and viewed with interest the temperance charts we exhibited. Sake drinking is a part of the very fiber of every-day life. It has been deeply entrenched in the customs of the people for ages. Outside of Christianity there is no teaching above it, while cigarette smoking, concubinage, prostitution, etc., are quite on the level of every-day life.

Recently I went on an evangelistic trip through the Honjo neighborhood with Konno San, of Shinjo, and Ishikawa San, of Honjo. Though it rained almost constantly, we held good meetings. In the country, especially, one's attention is attracted by the numerous images and the homage and worship paid to them. Statues of Buddha are frequent, but he sits cross-legged, with both eyes shut, and no thought whatever for the good of the people.

### TOKYO HAPPENINGS.

P. A. DAVEY.

We had a fortnight's series of evangelistic meetings in Hachioji. Mr. Wada and his family made earnest and careful preparations. Five thousand handbills were distributed. Two hundred special invitations were made by letter. Many were personally invited. An automobile was engaged for street work and advertising. The police, however, would not allow it



to be used for the purpose. Sunrise prayer meetings were held. Tracts were given away. The meetings were advertised in the newspapers. The first meetings were held on the streets by four students, undergraduates of the Mission Bible School. At these people were invited to attend the other indoor meetings. The first of the latter was in a theater. Only 125 attended. In this *Eight Kings' Sons*: (Hachioji) city many are invited but few come. The other meetings were held in the rented shop which is used as a preaching place. Mr. Zenda Watanabe came specially to assist. Each night before his sermon one of the students gave an address. These four students graduate next year. They sang very nicely together. To Mrs. McCoy belongs the credit for producing this mission male quartette. There were several inquirers. One man got away before he repented, with an umbrella and a pair of Japanese shoes that belonged to someone else. Mr. Watanabe is a good, effective evangelist preacher. Mrs. Wada and the whole family have turned this rented shop into a holy place. They have a nice Sunday school. Their home is a light shining in the darkness of a city of unbelievers.

Two women were baptized at Mito in October. Two men were baptized at Hachioji previously that are now reported for the first time. Two others have been baptized in Chiba. The population of Tokyo City increases by 120,000 annually. The districts in the neighborhood of the mission schools are becoming, and seem destined to become, more thickly populated.

The Presbyterian School center is on one side of the city, the Methodist School center is in another, and ours is in another. The F. C. M. S. has an unique opportunity, being the one Christian school center in an extensive and growing district.

#### A LUTHER CELEBRATION.

A Japanese daily quotes Mr. Kozaki, chairman of the Japanese Federation of Churches, as saying that "the obtaining conditions in Japan bear a resemblance in every respect to that age which made Luther demand a reformation, and especially the spiritual life of the people is being driven to the verge of a serious crisis. They are prepared to warn the public by issuing a proclamation on the occasion of the memorable anniversary of Luther, and will criticize the actions of the authorities who sometimes appear to

be forcing the people into worshipping at shrines." (1,500 men attended.) Mr. Kozaki, mentioned above, is one of the oldest and most influential pastors in Japan. His new church building, recently dedicated, cost \$35,000.

Some time ago the Enmore Tabernacle Church of Christ in Sydney, Australia, which supports the writer as a Living-link and thus participates in the work of the F. C. M. S., sent us a "*loving Christian greeting*" signed personally by the minister, the deacons, the Bible School staff, and many church members—forty-four names on the list, including also the choir conductor; the secretary of the Young People's Temperance League, the caretaker, and others. This church lists us as on "The Roll of Honor."

## BOOK NOTICES.

THE EVERY-MEMBER CANVASS, a three-act drama, by F. E. Davison. This is an attractive and stirring little play to be used in preparation for the Every-Member Canvass in the local church. It is replete with interesting and amusing incident and sets forth in play form the usual problems and blessings which are encountered by canvassing. Published by the Meigs Publishing Co., Indianapolis, at 25 cents.

"HOW TO FILL THE PEWS," by E. E. Elliott. Standard Publishing Company, Cincinnati, O., \$1.50, postpaid.

The subject discussed in this book is one of first importance. The author depends upon two things to fill the pews. The first is publicity, and the second is delivering the goods. He states that publicity may consist of ringing the bell in the tower of the church, it may be by word of mouth by the membership, or by a bulletin board in front of the church, or a notice in the daily newspaper. Every church has some avenues of publicity by which it travels, though in many cases the progress is extremely slow. The only way for the church to advertise is to *advertise*; to keep *eternally at it*, not stopping when success is won, but doubling the efforts for greater success. By delivering the goods he means that when the people attend, they are to receive what the publicity suggests. If the service is dull and juiceless, the people may fill the pews once, but they are not likely to fill them twice. The church must be attractive and the people cordial; all that is said and done must be of a helpful character.